CULTURE

IN

ISLAM

Introduction

Islam is the complete code of life .It guides us not only in the performance of rituals but how to deal with social, political and cultural problems as well. The holy Quran challenges in explicit terms that there is no religion acceptable before Allah (SWT) other than al-Islam.As it claims to be perfect, therefore it has to guide its believers in all walks of life? When we glance over our past we find that it has proved its claim in reality .Its followers (i.e.) our *Aslaaf* proved themselves the best in the field of,politics, governance, scholarship and what not!

The aim of this small treatise is not to provide youa list of Muslim scientists, politicians and psychologists etc.Rather I intend tohighlight, how all these progressive, scientific, intellectual, moral and behavioural developments took place? What are the barriers which are responsible in blocking the progress and developments of the Muslim community? And what measures should be taken for the rejuvenation of the Ummah in order to bring about all-round development

How do communities live?

So far as the question cited above is concerned there are two things for every a community to live as community .These are:

1) Pride on its cultural heritage.
2) Preservation of that heritage.

Before discussing the above highlighted points, it would be far better to define the word "culture" in its right perspective, so that we can understand its various dimensions.

Culture

The word culture has been derived from the Latin word "cultura" which means "to till, to cultivate". The word "till or cultivate" means to prepare the land by ploughing till it becomes plain, fertile and productive. To cultivate one's mind means "To develop ones mental capacity to the extent that one may be able to think as a responsible citizen. Similarly to cultivate ones manners, means to teach someone best morals and the way of doing things in a best possible way. When the same word is used in its social and religious perspective it provides the sense of developing individuals /stimuli's manners, habits, beliefs, knowledge in short material and non-material aspects of life in accordance with the religion or society/community one belongs to.

Culture: definitions and meaning

Let us try to know how different authorities and scholars have defined the term culture.

According to Arnold Mathew, "the best that has been taught and known is culture. Culture includes the way of life, the habits, the manners, the very tones of voices, the literature, and the things which give pleasure to the community, the words, and the thoughts which make the furniture of their minds." Ottaway is of the opinion that, "culture of a society means the total way of life of a society". Taylor says, "Culture is that complex whole which includes knowledge, beliefs, art, morals, law, custom and any other capabilities and habits acquired by man as member of society". Ellwood opines that , "culture includes on the one hand the whole of man's material civilization ,tools, weapons, system of industry and on the other hand ,all the non-material or spiritual civilization ,such as language ,literature ,art ,religion, morality, law and government".

Muslim scholars on the Term

Dr. Nazir Ahmad Zarger [1] defines culture as; literally "culture" means civilization especially the cultivation of human mind. According to him Islamic culture differs from other culture as its aim is the

[1] Western Media and its impact on society by Nazrul Hafiz Nadv i(renderd into English) by DrNazir Zargar P.No 9.(Foot note)

cultivation of entire human race .Hence no literature or art can signify Islamic culture as long as their exist wrong, deceit, injustice, and lie. In Islam unlike other cultures, literature, artistic and scientific achievements are not the end but means to the end".

Similarly While defining cultural nationality, the renowned scholar of the nineteenth century, 'Allama Maudoodi (RA) writes, "this nationality(cultural nationality)is found among those peoplewho are of one religion, who are identical in their thoughts and ideas and sentiments and feelings; who display the same kind of moral characteristics; who hold common view point in relation to all the important problems of life a view point which may have effected a uniformity even in the cultural and social manifestations of their life; who take common standards of likes and dislikes, lawfulness and unlawfulness, sacredness and profaneness; who mutually understand their susceptibilities, who are familiar with the habits ,temperaments and leanings of one another; who are bound together by these ties of blood and affection because of intermarriages and social relations, who are liable to be motivated by the same kind of historical traditions; In short ,it is found only among those who mentally, spiritually,

morally ,culturally, and socially have become one people ,an organic whole."[2]

In light of the above extract, it can be said that to Moulana culture is the organic whole of everything material or immaterial a society can have .It includes religion thoughts and ideas sentiments and feelings, likes and dislikes, lawfulness and unlawfulness, sacredness and profaneness, habits, temperaments and learnings, historical traditions, mental, spiritual, cultural and social standards as a whole.

Elements of Culture

Scholars have made a vast research on the traits and elements of culture. According to Linton every culture has three elements;

I. *Universal*
II. *Alternatives*
III. *Specialties*

Universal Element of Islamic Culture

Universal elements are those elements, which are generally and popularly accepted by the whole community .the elements can be called the primary or basic elements .It is these elements which develop unity amoung individuals .So "Islamfinds the foundation of world unity in the principle of

[2] Nationalism and India P. No. 43

Tawheed “ [3] As we know that before the final Messenger Hadrat Muhammad (SAW) blood and geographical relationships were the basis of human unity and both were earth-rooted, therefore having no capacity to gather mankind into unity and to establish a universal brotherhood.

Let’s try to know how Islam establishes world unity by applying the principle of Tawheed. For this we must be knowing the principle elements of great classical cultures, like Christianity, Judaism, Zoroastrianism and Hinduism.Iqbal quoted a modern historian of civilization J.H Denison in his Reconstruction in lecture No VI pp 116-117which reads;

“It seemed then that the great civilization it had taken four thousand years to construct was on the verge of disintegration and the mankind was likely to return to that condition of barbarism where tribe and sect was against the next and law and order were unknown… the old tribal sanctions had lost their power .Hence the old imperial methods would no longer operate .The new sanctions created by Christianity were working divisions and destruction instead of unity and order. It was a time fraught and tragedy. Civilization like a gigantic tree whose

[3] The Reconstruction of Religious Thought in Islam by Dr. M. Iqbal Edited and Annoted by M. Saeed Sheikh P. NO. 117(LEC.NO V I)

foliage has overarched the world and whose branches had born the golden fruits of art and science and literature stood tottering, its trunk no longer alive with the flowing sap of devotion and reverence, but rotted to the core, raven by the storms of war and held together only by cords of ancient customs and laws, that might snap at any movement. Was there any emotional culture that could be brought in, to gather mankind once more into unity and save civilization? This culture must be something new type, for the old sanctions and ceremonials were dead, and to build up others of the same kind would be the work of centuries".

Though no divine religion had ever appreciated such a doctrine having any germ in it that would lead mankind towards disunity but the modern Christianity and Judaism could not remain in their pure form. Both the cultures got dominated by different theories put forth by different anti-religious personalities. Now today it has become clear to everyone that the whole Europe is reined over by two theories viz: Communism and Darwinism. Both the 'Isms' are having close and unbreakable link with Christianity and Judaism so for their ideologies are concerned. As it is known to everyone that Darwin advocated the theory of "the survival of the fittest" for his whole life and he

and his students left no stone unturned to prove this assumption on the scientific and social grounds(though scientifically their all scientific proved in vain). This assumption occupied the conscious of the chief founder of communist philosophy Karl Marks who propagated, “If there were no struggle and opposition everything would stay as it is.”[4] When these Philosophies in social and political sector .the idea like natural selection, selective mating, and favored races got nourished. In this way the cultures like European, Russian and Chinese made their motto to sabotage every culture alien to them because they believe in this assumption that “progress comes about as a result of the conflict of opposites.”[5]

Christianity

Let us take Christianity. Doctrine of trinity is being advocated .trinity means, to believe in one God in three persons _ The Father, The son, and the Holy Ghost. All three manifest according to them the same reality.

According to the Catholic religion; “there is one person of the father another of the son, another of the Holy Ghost. But the Godhead of the father, of the Son, of the Holy Ghost is all one; the glory

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[4] No Room for Terrorism In Islam By Haroon Yehya p .no.88

[5] Ibid p.no 88

equal, the majesty co-eternal. Such as the father is, such is the son and such is the Holy Ghost. The father uncreated, the son uncreated and the Holy Ghost uncreated. The father incomprehensible, the son incomprehensible and the Holy Ghost incomprehensible. The father eternal the son eternal and the holy ghost eternal…so the father is God, the son is God and the Holy Ghost is God; and yet there are not three Gods; but one God. So likewise the father is Lord, the son is Lord and the Holy Ghost is Lord; and yet not three lords, but one lord, but one lord. For like as we are compelled by the Christian truth toacknowledge every person by himself to be God and Lord, so we are forbidden by the catholic religion to say there are three Gods or three Lords''[6]

Similarly the Augsburg confession of 1530 in which the teachings of Protestantism were formalized, describes the doctrine of Trinity in these words:

"There is one divine essence which called and is God, eternal …yet there are three persons of the same essence and power, who also are co eternal. The father, the son and the Holy Ghost''[7]

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[6] George Brantl,Ed.,Catholicism,pp.69-70,/A Comparative study of Christianity and Islam by Ulfat Azizus Samad p.no 54

[7] M.ACurtes ,History of creeds and confessions of faith pp.143-44

The Trinitarian Dogma isself-contradictory. If there are three distinct and separate persons and each is by himself God ,then there must be three Gods .but the Trinitarian people do not recognize this logic, so for as their above hypothesis is concerned. The people who believe in this dogma are of the opinion that the belief in three divine persons is a mystery and hence cannot be understood through reason. This is what Rev J.F.De.Groot, S.Jwrites in his book Catholic Teachings;

"The most Holy trinity is a mystery in the strictest sense of the word .For reason alone cannot prove the existence of the triune God ,revelation teaches it and even after the existence of the mystery has been revealed to us ,it remains impossible for the human intellect to grasp how the three persons have but one divine nature"[8]

The dogma of trinity has been furnished and formulated in order to accommodate those beliefs which have been devised by Saint Paul. This Dogma has certain sub clauses viz; the original sin, the scheme of salvation and the atoning sacrifice of the Son God (the second clause of the trinity).let us try to understand the myths behind the scheme of

[8] The Rev.J F De Groot, Catholic Teachings p.101

salvation, original sin and the atoning sacrifice of Son lord.

Bible States that when the lord God created Adam and placed him in the Garden of Eden He commanded him, saying, "Of every tree of the garden thou mayest freely etc., but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest their of thou shalt surely die.''(genesis2nd 16-17).But Adam disobeyed the command of God, ate the forbidden fruit at the instigation of his wife, and become a sinner this original sin of Adam and Eve, says Christianity is inherited by all their children: every human being is born sinful, with an utterly deprived nature .but no sinful can enter into the kingdom of God so reparation of every sin whether inherited or acquired, terrible or trivial arises as god cannot and will not allow a single sin to go unpunished. Now before St.Paul the only thing which can make atonement for the sinful soul is blood .but the blood which was supposed to be presented for the remission of the original sin must be perfect and the blood of men is sinful because of fall. Therefore Jesus Christ (The son of God) came from heaven and took upon himself the burden of all the sins of men and presented holy sacrifice on the cross. This sacrifice of son God reconciled the

angry God to sinful humanity. According to Christianity, it is a manifestation of God's love towards us .They say, herein is love, not that we loved Him but He loved us. They believe that "the sacrifice of son God cleanseth those who believe in Him and in his divinity from all sins and those who do not consider him a redeemer and saviour remain sinners and die in sin. They shall burn in the fires of Hell. Even the non-Christian children are considered sinful and if not baptized supposed to go into hell[i].

According to Ulfat Azizus Samad, "It is the height of misanthropy and cynicism to consider children to be sinful at birth .How hard hearted and unreasonable a man can become by believing in the dogma of the original sin is shown by the theological dictum of St. Augustine that all un-baptized infants are doomed to burn forever in the fire of hell. Till recently, the unbaptised infants were not buried, because they were believed to have died in the original sin."[9]

Let us take the next sub clause of this doctrine viz;the blood atonement-related to scheme of salvation. It reveals that Jesus suffered and died on the cross vicariously for the original and other sins

[9] A comparative study of Christianity and Islam by Ulfat Azizus Samad p.no.78

of men. Though the statement of Mark xiv, 36[ii] does not support this hypothesis that Jesus offered sacrifice willingly and deliberately for the sins of man .This belief gives the sense of complete injustice of God. Here question arises, how can an innocent man be punished for the sins of others, even if the former be willing to become the scapegoat?

Similarly this hypothesis gives rise to the question that if according to the Christian belief “there is one person of the father, another of the son, another of the Holy Ghost, but the godhead of the father, of the son, of the Holy Ghost is all one. All the three are eternal, uncreated, incomprehensible and one, so indispensable. If it is so then the sacrifice death of Holy Son means the sacrifice and death of the remaining two. When all the three got died then the world remains Godless.

Another question regarding to the atoning death of Christ is that, had the atoning death of Jesus on cross removed the original sin from human nature? If so,then are Christians less prone to commit evil than people of other religion? Or does it mean that the sacrifices of Jesus has paid the price of their sins in advance and therefore will not be punished for their transgression and are free to commit sins

with impunity? So their Doctrine of trinity seems to be psychologically and morally misconceived.

Similarly some Christians while elaborating the belief of sacrifice say that Jesus was "put on the cross by such and such king .Then he went to hell where he stayed for three days. He then went to heaven where he sat on the right of the God. He will reappear at the end of time on earth for the accountability of the dead and that he shall die in flash and shall attain life eternal."[10]

If Jesus was God, how could he sit on his own right hand? So this postulation leads us to conclude that Jesus and God are two different persons. But the Christian brothers do not accept this logic, due to their inflexible nature. So the culture having its foundation on this postulation (Trinity) cannot tolerate those cultures who believe in one and the only one God without associating with Him anything, in His essence and attributes'

Zoroastrianism

Zoroaster's also believe in the unity of God but in duality. They assume that evil cannot be attributed with God, because He (God) cannot be the doer of evil. He does not create evil .Thus before them God of Good is different from the God of evil

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[10] The Emergence Of Islam by Muhammad Hamidullah p.no 157

.According to *Muhammad Hamidullah* “the concept is based on the good intention of excluding the possibility of associating God with evil, but how does one contend with the fact that evil mostly prevails over good in our worldly life .In other words the god of good is overpowered by the god of evil .the question arises, can we accept as our god someone who is weak and defeated” so this culture will in no case be acceptable to those who believe in one God as all powerful and creator of ***Khair*** and ***Shar***(**والقدر خيره وشره من الله تعالى**) .Similarly those cannot be tolerated by Zoroastrians who believe that good and evil is from God.

Second Half of Tawheed

The second half of Kalimah Tawheed demands us to believe in the messenger ship of Prophet Muhammad (SAW).Being most peaceful upon the whole humanity (Allah) would not leave the humankind to grope in the darkness. He also did not make the human kind responsible to go on guessing at truth by their cognition and wit, as the only wit and cognition cannot lead someone to truth. In order to lead the human kind to the right path, he therefore raised his messengers in deferent parts of the world.

So for revealed religions are concerned, Islam and Christianity are greatest religions of this age. Dr.

John son has gone to the extent of saying that, "There are two objects of curiosity –the Christian world and the Muhammadan world –all the rest may be considered as barbarous"[11].Both claim to be monotheistic faiths and believe in the immortality of soul and the life of the world to come. In this regard their certain moral teachings are similar. Both the religions show their respect and regard to the previous prophets including Ibrahim, Moses, and John etc. Above all both believe in the Jesus Christ, Christians consider him as an incarnation and son of God, while as Muslims believe that he was the great prophet and messenger of Allah (SWT).But here the attitude of Christianity towards Islam is worth studying. According to the author of "A comparative of Christianity and Islam" muslims believe in Jesus Christ as a true prophet and love and respect him as they love and respect prophet Muhammad (SAW) and regard his religion as a true religion revealed by God as in fact an earlier version of Islam–the Christians not only reject Muhammad (SAW) but are never tired of speaking about him and his religion in the most disparaging manner possible. They declare him to be a victim of hallucination, or even of the epilepsy. They

[11] Quoted by Ulfat Azizus Samad –A comparative study of Christianity and Islam (in introduction P.No.vi)

attribute unworthy motives to him and claim to find many faults in his character and in his private and public life".[12]It is why that the Christian sources which light on the sirah of prophet Muhammad (SAW) has been found highly negative for over a millennium. In the Doctrina Jacobi Nuper Baptizati, a dialogue between a recent Christian convert and several Jews, one participant writes to his brother wrote to (him) saying that "a deceiving prophet has appeared amidst the Saracens". Another participant in Doctrina replies about Muhammad, "he is deceiving: for do prophets come with sword and chariot... you will discover nothing true from the said prophet except human bloodshed."[13]Christian literature is full of abusive verbal expressions .they turned the name of the Prophet of Islam from Muhammad (SAW) to "Mahound"which stand for the "devil incarnate"[14]

Similarly Media and journalism of todays is also full of prejudices and jealousy. A local newspaper of Denmark,Jyllands Posten published 12 editorial

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[12] A comparative study of Christianity and Islam by Ulfat Azizus Samad p.no vi(Introduction)

[13] Walter Emil kaegi, Jr., Initial Byzantine reactions to the Arab conquest."Church History, Vol.38, No2 (June, 1969) P.139-149.p, 139-142, Quoting from Doctrina Jacobi Nuper Baptizati, 86-87.

[14] Reeves,Minou(2003)Muhammad in Europe; A Thousand Years of Western Myth-Making MY Press –ISBN.978-0-8147-7564-6,P-3

cartoons of prophet Muhammad (SAW) on 30th Sep.2005.

Knowledge

Let us take knowledge (al-'Ilm).It is the touch stone here in Islam. All specialties and alternatives of Islamic culture are testified and justified in the light of knowledge (al-'Ilm), basic sources of which are al-Kitab (The Holy Quran), al-Hadith (words, deeds and silence of the Holy Messenger), Ijm'a (consensus) and Qyas (analogical reasoning).The commandments and instructions of al-Kitab and al-Hadith are final, therefore are deemed as principle values of Islamic culture. Islamic knowledge guides every aspect of man's life in complete and fuller terms .the goal of Islamic Knowledge in precise is to develop "fear of Allah (SWT) and fear of Allah (SWT) ultimately leads oneself towards al- 'Amal al 'Salih (praiseworthy actions) and al- 'Amal al 'Salih encompasses all those abstract and concrete things, actions having proof either in Quran and Hadith or in Ijm'a and Qyas. Every 'amal that clours man's Islam and Iman is deemed al- 'Amal al 'Salih, same is the case of wealth Rumi says in his Mathnavi;

چیست دنیا از خدا غافل بدن
نے قماش و نقره و فرزند وزن
مال را کز بہر دین باشی حمول

نعم مال صالح خواندش رسول

Similarly the knowledge that coloursman's life and correct his beliefs ('aqa 'id) and abstains him from all kinds of shirk-*kafi (*secret) and *jali* (apparent) leads him to Tawheed and Salih 'amal is called
al- 'Ilm al-naaf'i .Prophet (SAW) taught us this
Du 'a, اللٰهم انی اسئلک علم النافع .

In order to show the status or rank of Ashab-i-Ilm Allah (SAW) says in Quran هل یستوی الّذین یعلمون والذین لا یعلمون "Are the men of knowledge equal (in rank and status) to those who do not have knowledge?"In affirmative mood it can be rendered in this way that Ulema and Juhala are not equal in rank at any rate

Accountability

In Islam there is concept of the Day of Judgment. This means that all people of the world throughout the history of mankind till the last Day of life on the earth will be brought for accounting, reward and punishment .this concept rather article of faith motivates, even compels every believer to do good by word and deed and to give up the things which are not good .In surah al-Gashiyah(i.e)The Overwhelming Event, Almighty Allah (SWT) says "Oh Prophet (SAW)you give admonition, for you are one to admonish you are not one to manage ones

affairs .But if any rejects and turns Allah. Allah will punish him with a mighty punishment, for to us will be their return. Then it will be for us to call them too account (88:21-26)

It is the basic concept (Resurrection and Accountability) which compels every believer to do *al-Amal al-Salih* (Good Work) in all spheres of life .On the contrary non-believers point out that there is no scientific evidence regarding resurrection .they believe that the dead bodies get decomposed and therefore rot away. Before them the only element of human being that survives is the soul .However Almighty Allah (SAW) nullifies their absurd query in Quran in *Surah Yasin*. Allah (SWT) says, "and He (man) makes comparisons for us, and forgets his own (origin) and creation: he says, "Who can give life to (dry) bone and decomposed ones (at that)? Say He will give them life who created them for first time! For, He is well-versed in every kind of creation.

Hence the worldly life is the foreword of the life hereafter before the believers. While as the non-believers consider worldly life ultimate, therefore they do not hesitate in crossing all limits while fulfilling their personal desires. When they are asked, why they live the life of animals; they proclaim promptly this adage "بابر بہ عیش کوش عالم دوبارہ

" نیست .It is this thought that we find in European literature as;

Eat drink and be merry
For tomorrow thou shall die

The people who do not understand the purpose of life and reject the aayaat of Allah have been termed in Quran as *'An'aam*(cattle).But countless thanks be to Allah (SWT) by whom grace, unbelievers by their own effort and research have come to the conclusion that man is an animal because he is puppet in the hands of instincts and desires .One of well-known philosopher Marks opines that like animals man is slave of economic and sexual needs, therefore before him man is an economic animal. Before Freud man is sexual animal because he is votary of sex .Adler opines that man is self-conceited animal. Above all sir Darwin declared him direct descendent of apes. These scholars do not wish to bring him out of the list of animals; because their religion is Epicureanism/Hedonism/Eudemonism .the main aim of these ideologies is to certify the hedonistic pleasures of man. It is why that, immoral logic, sensual and sexual appeals are not only encouraged but acknowledged. On the other hand ,if man is given the status of *'Ashraf-al-Makhlooqat* and is brought into the obedience of

Almighty Allah (SWT) then he is bound to admit that the day of judgment is right and therefore everyone has to answer before Almighty Allah (SWT) .the right doers will be given reward in their right hands and the wrong doers will (in terms of belief and action) will be given their reward behind their back in the left hands and will ultimately be entered in the blazing fire .Such people do not act according to their whims and lust ,because they know that inordinate appetites lead towards *Su‘* (evil) and evil is antonym of *sharafat* or *Ashrafiyat* .So the concept of *ashrafiyat* appreciates and acknowledges good (M‘aroof) and discourages and discards hedonism (*Hawa Parasti*) because the concept of accountability does not allow it ,while as the concept of *‘anamiyat* encourages hedonism which is the cause root of all evil and *fasaad* in this world[15].

Alternatives

So far as the word alternative is concerned its lexical meaning “a choice of two, offering a choice”.But in social anthropology different acknowledged customs and rites for the accomplishment of a social activity. For instance, greeting is a social activity but ways of greeting or

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15 حب الدنيا رأس كل خطيئة(الحديث)

salutation are different in different societies of the world. Though the values differ from culture to culture, so what is good in the west does not mean that, that will also be good in the east. Similarly what is good in Hinduism does not mean that the same is considered good in Christianity .Because functional sociology say ,that every cultural activity of a particular society is a having a secret message and philosophy behind it. Thus the alternatives cannot be of the same value some are more and some are less in importance but important are all. When important are all, then every of it deserves to be given proper attention and weightage.

Position of alternatives in Islam

Western scholars believe that every culture is the creation of man and therefore gets enriched through inventions and diffusion. But the believers hold that Islamic culture is divine and therefore does not come under the influence of inventions and diffusion .Islamic culture is complete in all respects as Allah Almighty Subhanahu-wa-ta'allah says in Al Quran "This Day I have perfected your religion {5:3} Similarly He Says "And Who so seeketh as religion other than the surrender (to Allah), it will not be accepted from him and he will be a loser in the hereafter" {5:85}

Islam Complete code of culture

God says, "Who so seeketh as religion (Al-Din) other than the surrender (to Allah), It will not be accepted from him" {3:85}.Here Allah says acknowledged and accepted way of life is Al-Islam. Here the word Al-din widens its range. In other words we can say that Allah (SWT) demands us to follow Al-Islam in its Holistic sense (i.e.) Al-Din .Al-Din has been defined in al.Mu'jam al Wasit as;

"الاعتقاد بالجنان والاقرار با للسان و عمل الجوارح بالاركان"

According to **Al-Wasit, Al**-Din encompasses not only verbal confession and belief (according to confession) but it encompasses all the below captioned areas of human life:

1) ***Al Sirah*** (conduct,attitude, behavior, way of life)
2) ***Al 'Aadah*** (habit ,customs)
3) ***Al-Hal***(condition ,state)
4) ***A- War'a***(piousness, godliness)
5) ***Al-Muluk***(supreme,authority,sovereignty)
6) ***Al-Qazu'*** (canonical law)
7) ***Al- Hukum*** (the Absolute authoritarian)
8) ***Al -Tadbir*** (the planning, the politics) as well.

When we take al-Din in this Holistic manner, consequently the habits, customs, conduct and behavior etc .come under the jurisdiction of al-

Islam. So Islam from its very root salama (سلم) dose not only stands for way of life; world view, ideology, and culture and civilization too. It is why that alternatives and specialties should be in complete conformity with Islamic law. So the customs and rituals having no support of Quran, Hadith Sunnah and 'Amal of Suhabah does not in any way constitute Islamic Culture .Mohammad Marmaduke Pikhtal says in his book, Cultural side of Islam that Islamic culture does not mean the culture which the Muslims have ever achieved from external sources, but it meant that culture which has a firm base on Islamic principles and the goal of which is to lead the humans towards eternal success and joy.

براه دیگران رفتن عذاب است

It is torture to follow the footsteps of others

Islam due to its living and energetic sprit dose not tolerates imitation of its followers to any external source. Because in the words of M.Asad, "Only very superficial people can believe that it is possible a civilization in its external appearance without being at the same time affected by its spirit"[16] According to him, "a civilization is not an empty form, but a living energy .the movement we

[16] Islam at the Crossroads,By M. Asad p.no 69

begin to accept a form, its inherent currents and dynamic influences set to work in ourselves and mould slowly imperceptibly our whole mental attitude."[17] So it is in perfect appreciation of this experience that the Prophet (SAW) said:

من تشبہ بقوم فهو منهم(الحديث مسند احمد بن حنبل ،سنن ابی داود)

"Whoso imitates other people becomes one of them" (Musnad-Ibn-Hanbal,Sunnan Abi-da'ud)

Islam is "like a perfect work of architecture .All its parts are harmoniously conceived to complement and support each other, nothing is superfluous and nothing lacking……Everything in its teachings and postulates are in the proper place"[18] Hence there is no question of important and unimportant in its teachings .From *Mandubaat* to *Fra'id* each and every thing is important for its believers.'Ulema has written thus:

من تهاون بالآداب عوقب بحرمان السنۃومن تهاون باالسنۃ عوقب بحرمان
الفرائض ومن تهاون با الفرائض عوقب بحرمان المعرفۃ

{One who does not take the Islamic etiquettes serious, is consequently deprived of the *sunnan* .Similarly one who depreciates the *sunnan* is deprived of the fra'id and one who is deprived of

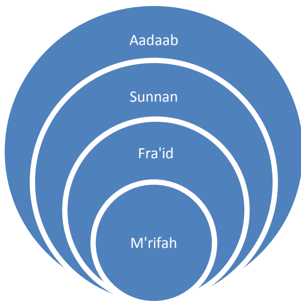
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[17] Ibid p.no. 69

[18] Ibid p. no.08

the fra'id ultimately gets deprived of the *M'arifah* (realization)of Allah(SWT)}[19]

It is *M'arifah* which is the crux if Islam .Man has been created by the Almighty Allah SWT for *'Ibadah* and the word Ibadah has been translated by the Mufassirun as M'arifah .So in order to achive the ultimate goal one has to start from 'ibadadh. In simple words we can that M'arifah is guarded by the fara'id ,fara'id are supported and guarded by the sunnan and sunnan are supported and guarded by Aadaad-e-Islami.This can be fully understood by the following diagram:



So the discussion reveals that from etiquettes to Fra'id each and every thing is important for a Muslim (believer) in the pursuit of M'arifah.

Civilization a living Energy

[19] Al-'Itidal Fi Maratibir Rijaal or Islami Siyasat by Hadrat Muhammad Zakriya (RA) p.no. 15

A civilization is not an empty form but a living energy. The movement we begin to accept the form its inherent currents and dynamic influence set to work in ourselves and mould slowly ,imperceptibly our whole mental attitude says a renowned revert M. Asad (leopard Weiss before Islam).It is in perfect appreciation of this experience that the Prophet (SAW) said " Whoso imitates the other people becomes one of them" (Musnad Ibn Hanbal,Sunan Abui Da'ud) This Hadith(Tradition)is alarming for those who do not consider cultural or civilizational imitation a heinous sin. But so for functional sociology is concerned every cultural activity of a particular society is having a secret massage and philosophy behind it .though with the passage of time people forget its ethical value or philosophy due to popularity and public recognition. Let us take **Pheran** (*actually Pairahan* پیراہن), according to one statement, has been introduced by Zain .ul 'Aabidin in order to reduce the proud sprit of the Hindus. But today the same thing is considered as the sign of lethargies due to ignorance. Zain-ul-'Aabidin was a prompt Muslim king .He left no stone unturned in Islamizing the whole Kashmiri society .Though his attitude towards Hindus was also favourable. Because Islam teaches its followers to be kind towards all the

creatures of Allah (SWT).It is why that the followers of another religion like Sikhs and Hindus does not like to wear *Fheran* as they consider it the dress of Muslims .Though some Sikhs and pandiths wear it due to diffusion. This historical fact reveals that every cultural activity and fashion has a background behind it and therefore produces its effect on the behavioural setup of an individual .Sam is the view of a famous revert Maryam Jameela. She writes, "We must understand that all aspects of particular culture are inter-related and are affected both in theory and application by the philosophy or ideology underlying that culture"[20]

Concept of Global Culture –One Way Traffic

International and global culture means that new world order in which all the societies of the world are supposed to abolish their individual characteristics and get mixed into a common whole –Global culture .This thought came from Europe and "America was chosen as ground for experimentation and the ultimate realization of this programme" [21] But from the very outset of this conception it is being realized that the process of culturing all the societies of the world into a common whole is not a two way traffic. It has been

[20] Islam Face To Face With Current crisis by Maryam Jameela p.no.48

[21] Islamic Dawah in The Contemporary World By Dr. Nazir Ahmad Zargar P.No 127

observed that no European from the beginning of this progressive thought to till date has adopted in his practical life any alternative from the oriental alternatives .In any travel abroad says Musih-uz-Zaman "I looked in vain to find the graceful "Saree" or efficient "Shilwar" being adopted by even a small descendent, rebellions group .I looked in vain for a copy of "Daily Jung"or even "Pakistan times"on a news stand in New York.While Coca-Cola is available anywhere and everywhere in Pakistan ,you could not hope to buy a bottle of "Rooh Afza" sherbet anywhere abroad (except perhaps in some Arabian countries).Most of so called international culture is simply one way traffic from the west.[22]Any doubts truth of this assertion may see in the subcontinent itself the difference between Indian and English .Today subcontinent is highly under the political influence of Europe .Thousands of Europeans have been deployed in Afghanistan in order to maintain so called peace and order but even single example of any European adopting eastern dress cannot be cited. Why???........

Identity Lies in Cultural Alternatives

[22] Westernization and Human Welfare By Maryam Jameelah P.No.29

It is bur natural that all cultural or social orders of the world possess certain distinguishing traits by means of which the members of one group or order recognize the members of other group or order .It is why that Islam forbids imitation in terms of Language, dress, mode of living and mark of culture .Because Islam wants to preserve and maintain cultural identity .Though the Prophetic expression "He *who apes a people will be counted with them*" is sufficient and enough in this regard. Some more traditions will make our statement strong and reliable.It has been narrated by Imam al Muslim in his famous book ***AL MUSLIM*** **In** the book of **DRESS** and **FASHION**that Hazrat Umar ,the second Khalifa ,wrote to Utba bin Farqad the governor of Azerbaijan "take care ,do not adopt the dress of unbelievers". Similarly Hazrat ibn Umar (RA) narrated the Prophet Muhammad (SAW) said "Do the Opposite iof what the pagans do". Whenever Ibn Umar performed the Hajj Or Umrah ,he used to hold his beard with his hand and cut whatever hair remained, after that Ibn Umar also reports that Prophet Muhammad(SAW) said "Cut the Moustaches short and keep the beards".In this repot Ibn Umar's Father(i.e)Hazrat Umar (RA)was also reported to have used to cut Short his Moustaches to the extent that the Whiteness of his

skin would appear (Bukhari-The book of Clothes).Similarly the Prophet (SAW)said:

فرقما بيسناو بين المشركينالعمآئم على القلانس(ابوداؤد)

The Difference between us and the ***Mushrikun*** (polytheists) is that we wear Topi under our turban while a***Mushrikun*** do not do likewise". So in the light of these traditions it can be said that prophet SAW intended the Muslims not to fall a pray to the culture of Christians, Jews and ***Mushrikun*** .Because it is Cultural traits that maintains and clours ones individuality in all respects.

Spiritual Aspect of Cultural Imitation

"It is futile to argue says M. Asad many of the Muslim "intelligentsia "do. That it is of no spiritual consequences whatsoever whether we live in this or that way, whether we put on European or our fathers dress, whether we are conservative in our customs or not"[23] This mentality of modern or progressive Muslim Intelligentsia is not based on reason. Let us analyse it in the light of traditions. It is narrated that once Hadrat Umar (RA) was wearing a long beautiful gown and entered in *MasjidNabavi* (Prophets Mosque in Madinah Munawarah) in order to deliver a khutbah (sermon).After the completion of the khutbah he

[23] The Fragrance Of East (March2010) Editor Shariq Alvi P.No.29

put the gown off and declared that he would never put this gown on, as the very gown created in his heart a feeling of superiority complex. "Similarly it has been narrated by Abu Hurrairah (RA) that the Prophet Muhammad (SAW) said, "The part of lower garment which hangs blow the ankles is in the fire" (Bukhari: The Book of Clothes)

In the light of above mentioned two traditions it became evident that the spirit of Islam is to avoid show and egotism .In Islam show and egotism both are *Haram* (forbidden).It is why that prophet (SAW) forbad us from hanging garments blow the ankles. Similarly Hadrat Umar (RA) decided not to put his fine gown on, as the very gown created a sense of proud in him.Islam has come to propagate the values like humility (Tawazu') pity (Taqwa) etc. Allah (SWT) "One who adopts humility for to please Allah, Allah uplifts him".

Why Orientals Wear Western Dress

As it is evident, that *Numa'ish* (prompts and show) and egotism both are haram in shari'ah. So if the imitation is done in order to upgrade and show ones social standing, it will of course be deemed Haram. In this respect a perceptive Pakistani scholar says that, "When an oriental wears western dress, he is going to upgrade his social standing .A Pakistani cannot wear his native dress to his office

or club. Western dress is mandatory for boy school uniforms .The oriental adopts western culture, because it will distinguish him from the natives, establish his social standing as a superior and make him superior looking in his own eyes .In short it stems from his sense of inadequacy, his lack of confidence and his feeling of inferiority .It is also based upon his contempt for the natives and their culture"[24]The same scholar has also this to say ; "It is the other side of the same coin the wealthy Pakistani should feel socially comfortable only when they wear their coat and tie in the sweltering heat of Karachi"[25]

So in the light of the above mentioned lines it becomes clear that the intention behind wearing western dress is to show ones social standing, to become distinguished from natives and make himself superior looking in his own eyes[iii] .All these things are against the spirit of Islam .So the clothes or dressing which leads to these evils will ipso facto be considered an evil of the same rank.

Culture Shows Moral Character

Most of the so called progressive Orientals adopt occidental culture in order to save themselves from the words which are labeled to orient loving people

[24] Westernization and Human Welfare By Maryam Jameela P.No.28
[25] Ibid P. No:29

due to their inflexibility and love for moral values .orient loving people are branded as Mullah,s, backward ,obsolete and out dated .Same is the experience of the great cricketer of Pakistan Imran Khan. He says "among our group if any one talked about religion, prayed or kept a beard he was immediately branded a Mullah".[26]This all is because of the fact that they show rigidity in following their dress code and other ordinary traits and alternatives. They know that every culture develops its cultural traits according to its aesthetics. Same is the opinion of M. Asad, He says that, "there can be no greater mistake than to suppose that dress, for example, is something purely "external" and thus of no consequences to the intellectual and spiritual self of man. Dress is generally the outcome of an age long development of a peoples taste in a particular direction. Fashion corresponds to the aesthetic conceptions of that people and so its inclinations. It has been shaped and is being constantly reshaped according to the changes through which the character and the inclinations of its people are passing .European fashion of today, for instance, thoroughly corresponds to the intellectual and moral character

[26] The Fragrance of East-March 2010 Editor Shariq Alvi P.No:29

of Europe .while wearing European dress, the Muslim unconsciously adopt his taste to that of Europe and twists his own intellectual and moral self in such a way that it ultimately fits the new dress. And in doing so he renounces the cultural possibilities of his own people; he renounces their traditional taste, their aesthetic valuation, their likes and dislikes and accepts the livery of intellectual and moral serfdom which a foreign civilization has conferred upon him."[27]

An Example

My father (Rtr. Headmaster) told me an interesting event he experienced when he was in service .He said that once I and my colleague were preceding towards our school, meanwhile a man (who was well known to me) came across. He saluted me with these words: Asalam-u-Alikum wa Rahmatullah and also saluted my friend with a posture in way the salutation is paid to pandiths and hailed him with these words; Aadaab Araz. Though we both were Muslims by faith, the man could not judge my colleague whether he was a Muslim or a pndith, because he was clean shaved with bail bottom pent and shirt. He felt that the

[27] Islam at the Cross-roads By M.Asad pp.no 69-70

gentleman is a Hindu therefore paid his greetings to the said person according to his own perception. This example is enough to those who does not want to give proper weightage to the specialties and alternatives of Shari'ah as they deserve. Some of the things which are not taken so much serious due to the reason that they fall in the category of Mandoobat or Mabahat, sometimes play a vital role in distinguishing individuals character and religion .So in this regard it is injustice with the spirit of Islam to categorize the things as important and unimportant

Libas (Clothing)

Libas is an Arabic word its plural is "*Albisatun*" which according to al Mu'jam al wasit means "Ma yastur-al-jism" (i.e) that thing which covers the body. The word has been used in Al-Quran also .Allah (SWT) says in Surah al-'Araf (The Heights) "O children of Adam We have sent down to you clothes to cover your nakedness and to adornment to you. But the raiment of righteousness, that is the best. Such are among the signs of Allah (SWT) that they may receive admonition. O you children of Adam! Let not Satan seduce you in the same manner as he got your parent out of the garden, stripping them of their raiment, to repose their shame, for he and his tribe watch you from a

position where you cannot see them; we made the evil ones friend s (only) to those without faith."[28]

So for as the context of the above verses is concerned the crux of sending down the clothes is not only to cover the body of *Aadam* but adornment which does not harm politeness and *Taqwa* has also been included in. so the clothing or dressing of a believer should not contradict with the moral philosophy of Islam. While preparing his or her clothes a believer has to bear so many things in consideration. The things that harm the conmcept of *Libas -al-Taqwa* can be summarized as:

- ***Tsshabuh*** *(Imitation)*
- ***Numa'ish or Numud*** *(Prompt and Show)*
- ***Israf****(Lavish expenditure)*
- ***Takabbur****(Arrogance)*
- ***Takaluf*** *(Inconvenience)*
- ***Muktashif-al -Satr****(Discoverer of private parts)*
- ***Shffafiyah*** *(Transparency or thinness)*

So in order to judge, whether the dress is Islamic or not Islam has given us a standard, if the dress is up to the standard that will of course be considered Islamic. If the things go against the standard, then the same will be labelled as un-Islamic.

[28] Al Quran(7:26-27)

Let us try to understand this thing with a tradition which has been quoted by the author of "Muhsini-Insaniyat" ,Mawlana Na'eem Sidiqi with reference of Mawahib-al-ludniya Vol.1,The text read; When Prophet (SAW) saw the trouser (saraweel) he liked it .Companions were (therefore) wearing it .Once he purchased it by himself and that was found in his legacy .The story of its purchasing is very interesting .Prophet (SAW) proceeded towards the market along with Hazrat Abu Hurrairah(RA) and met with some cloth merchants and purchased a sarawil (payjama or trouser)at the cost of four Dirhams .In the market ,there was a special estimator .The prophet (SAW) went for its estimation and told him " 'Atazin wa 'Arjih" (أتزن و ارجح) i.e Make an estimation of it .The estimator replied ,I have not listened such words from any one till date ? Hadrat Abu Hurrairah told the estimator, "Have not you any introduction with your Prophet (SAW)? He now began to kiss His prophets (SAW) hands: Prophet (SAW) prohibited him from this act because this custom was prevalent in 'Ajam. After Prophet (SAW) purchased it, Hadrat Abu Hurraiarah (RA) asked Prophet (SAW) whether He (SAW) would like to wear it or not, as the sarawil is not used in Arab and is used in Fars (Iran) .Prophet (SAW) replied that I would

wear it in journey, in home, in days and nights because "I have been commanded to hide the private parts and the *sarawil* is the best concealing or hider of privities."This tradition made it evident that the sarawil was /is up to the designed standard, therefore, Prophet (SAW) acknowledged it.

Specialties (مخصوصات)

Specialties are those social and cultural activities and customs which have geographical and regional significance. The customs and rites of this category are followed due to regional and geographical determinism, because geographical and regional variation is found in all parts of the world. So the people cannot cast off these special customs and activities from their favor, as these activities and customs differentiate them from the people living in other parts of the world.

The areas of human life which are influenced by the geographical determinism can be as under:

- Food habits
- Sheltering
- Clothing
- Entertainment and hobbies etc.

Let us take the first thing i.e. food habits. The food habits of the people vary from region to region,

country to country, and even tribe to tribe .The factors which play vital role in the food habits of a people of a particular region can be summarized as under;

1. Geographical factors
2. Aesthetical Factors

Same is the case with the remaining areas like sheltering, clothing, and entertainment. For instance the geography of Kashmir is deferent from the geographical position of Delhi. Kashmir stretches between 32° 17′ N to 37° 6′ N latitudes and 73° 26′ E to 80° 30′ E longitudes .Owing to this, the valley has a fairly long period of winter and spring season .In order to combat with dreary and monotonous winters the people use *pheran* (a loose woolen garment) Kangri (earthen fair pot) and Bukhari (indigenous room heater).More over rise and ingredients are also used as a food. Buildings are constructed in such a way which could easily protect the people from the chilly cold, so pheran, kangri, triangular roofed constructions and Kashmiri Waza-Wan are specialties of Kashmiri culture .These specialties differentiate the Kashmirians from the other societies of the world

Fine arts in Islam

Though "the culture of Islam aimed not at beautifying and refining the accessories of human life itself"[29]the accessories or the things which are necessary for human life have been created by Allah SWT for to serve man and the purpose of mans creation is to achive m'arifahof Allah SWT.So man has been advised to engage himself in those things which will prove beneficial for him in achieving his ultimate goal.So "excessive involvement in fine arts is aganist the purposeful lifestyle of a muslim as it would tend to deprive him of piety ,concern for hereafter and morality"[30]....qualities and values which he is expected to nourish in himself. Even though Islam maintains a realistic and moderate view and preservation of fine arts, so It is fully appreciative of beauty, delicacy, tenderness, and fineness, but it does reject some branches currently associated with fine arts in the west, such as dancing, painting of living beings and carving of statues"[31]as engaging one's self in these things has been strictly prohibited by prophet Muhammad SAW.

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[29] Islamic culture by Marmafuke Pikhtal .See muslimcanada .org, pikhtalculture.html
[30] Islam An Introduction by By sayyid Abul Hassan Ali Nadvi translated by Dr. Shah Ebadur Rahman Umm al Qura University Makkah al Mukarramah.p no 12
[31] Ibid

So for, dancing is concerned it leads towards immodesty and immodesty is against the very spirit of the moral setup of Islam. Painting of living beings and carving of statues has always been the business of polytheists .They worship statues which are made of their own hands, hence this engagement bear the resemblance with polytheism; and can lead humans towards statue worship; therefore involvement in this branch is deemed unlawful.

It is but natural man wants to fulfil aesthetic tastes in different branches associated with human intellect. He is always in desire to show miraculous achievement in the field he is associated with. So Islam does not prohibit man from getting mastery in the art he is well versed with.It is muslims who produced masterpieces in the fields of construction ,such as Taj Mahal, Qutub Minar, Wall of Samarqand , Palaces of Qurtubah, Jami'a Masjid of Dehli, Tomb of Himayun etc.

Muslim Scholars have shown enough dedication in the field of literature recently one of the urdu scholar have written a book on sirah with those letters bearing no dot (Nuqtah),such as alif, ha,raa etc has has been used in the whole treatise. This is an example of fine aesthetics in the field of literature. One of the poet Muslim scholar namely

Simaab Akbar Aabadi has translated the whole Quranin poetry with word to word translation under the title of *Wahi Manzum* .

Similarly there is no restriction with regard to fine arts but the only thing which is worth to mention is that its involvement should not come in the way of ma‘rifah, as the philosophy of Islam is to prioritize the things in order to get the finest.so fine arts should not come in any way in the way of fine Aakhirah.

Islamic Scholars on Culture

Iqbal on Culture

"In the Midst of the cultural disintegration of Islamic society hastened by western domination, the poet philosopher Allama Muhammad Iqbal remains unique in modern Muslim literature." [32] Because his poetry demonstrates beyond doubt, his keen love and concern with regard to Islamic culture. Though the modernists quote some of his philosophical lines from "The Reconstruction of Religious Thought in Islam", as reference, for the abandonment of all genuine Islamic values for modern western culture based on materialism under the popular slogan "opening the gate of

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[32] Islam in Theory and Practice By Maryam Jameelah Edition 1997(Taj Printers Delhi) P.No:246

Igtihad" .Those modernists has no intention to propagate Allama's thought in the Muslim Ummah .They only want to use his prestige to support their sophistries against Islamic culture. Allama's concept of Ijtihad and Taqlid are misinterpreted by the modernists. Ijtihad does not mean to demolish the Islamic building first and then reconstruct the same on modern patterns and Taqlid does not mean to give up every new thing because of its newness. The Iqbalian thought regarding these two concepts is not in any way contrary to that of puritan thought. To Iqbal following the footsteps of "Raftagan" (رفتگان)is for better than to follow the Igtihad of narrow insighted Ulama.He says:

ز اجتہاد عالمان کم نظر اقتدأ برر فتگاں محفوظ تر

In "Ramuz-i- Bekhudi" Allama asserts most emphatically that in times of decadence, only the strict conformity to the past can empower you:

Oh thou whose ancient concourse is dispersed
Within whose breast the lamp of life is out
Grave on thy heart the truth of unity,
And in conformity easy to mend,
the ruin of thy fortune. In the time of
Decadence, to seek to exercise
The speculative judgment of the mind,
Complete the peoples havoc finally!
Salvation lieth in following

The blinkered pendant dictum being found
In humble imitation of the past
Caprice corrupted not thy father's brain,
The labor of the pious was unsoiled,
By interested motive; finer far.
The thread of thought their meditation wove
As closer to Prophets way confirmed
The Muslim lives by following one low
The body of our faiths conformity
Throbs vital to the word of the Quran
All we are: This conscientious heart.
Holds firm to its protection since it is
The cord of God .upon its sacred thread
Gem like; be safely strung; or otherwise
Be scattered as the dust upon the wind
Follow the path of thy ancestors for that is solidarity
The significance of conservatism is the integration of thecommunity
It behooves us all that we
Beware of Persia's fantasies
To fortify thy heart
Confirm thy self with Arab ways
To be a Muslim true

Allama Knows that "Modernization" (Tajdid) is a double edged sword which can be used for the benefit of mankind, if applied within the limits of

Shari'ah otherwise it can ruin and destruct the cultural and social standard of Islam. It is why, Allama apprehends that the people who have raised the voice of Tajdid,will lead the people towards the imitation of Europe by making "the slogan of Tajdid" an excuse:

لیکن مجھےڈر ہے کہ یہ آوازۂ تجدید
مشرق میں ہے تقلید فرنگی کا بہانہ

Allama observed such a situation in Turkey where Kamal Ata Turk's revivalist movement abruptly shifted the whole Islamic Empire into a democratic one. His wit efficiency, political insight and revivalist attitude could have helped the Muslims in regarding to achieve its lost glory in political cultural and spiritual spheres. But his movement resulted into destruct the relics of the Islamic culture .In 1924 A.D,the institution of Khilafah was closed .The year 1925A.D experienced the ban on spiritual; schools(i.e.) Khankahas and the adoption of Christian colander in place of lunar colander(Hijri Taqwim)In 1926 A.D the civil code of Switcher Land and the panel code of Italy was introduced and adopted .In 1928 A.D the sign board of "Islamic State" was brought down and the name of "Secular State" was adopted instead of. The

other reformations which the Turkey experienced from 1928 AD to 1935 AD were:

- Adoption of Latin script instead of Arabic script for Turkish language
- Calling of Azanand Takbir in Turkish language instead of Arabic language.
- Ban on Pardah and polygamy (having more than one wife)
- Wearing of hat became obligatory on the citizens of Turkey.
- Inclusion of European laws regarding marriage, divorce, inheritance in constitution and shifting Jami'a Aba Sofi'a Mosque in to a Museum etc.

This was nothing but blind imitation of Europe .So Iqbal eloquently refutes this attitude of Mustafa Kamal Atta Turk When he says:

مصطفےٰ کو از تجدد می سرود
گفت نقش کہنہ را باید ز دود
تو نگردد کعبہ را رختِ حیات
گر ز افرنگ آیدش لات و منات
تُرک را آہنگِ نو در جنگ نیست
تازہ اش جُز کہنۂ افرنگ نیست
سینۂ او ر ا دمے دیگر نبود

در ضمیر عالمے دیگ ر نبود
لاجرم با عالم موجود ساخت
مثل موم از سوز ایں عالم گداخت
(بال جبریل)

Had Mustafa and his fans used their energy in introducing and implementing the Shari'ah code in Turkey, the scenario would have been different. Allama says;

کر سکتے تھے جو اپنے زمانے کی امامت
وہ کہنہ دماغ اپنے زمانے کے ہیں پیرو

Because Allama believes that Jam'iyat جمعیت is the output of Taqli̱d and Taqlid means to follow the law of Millat. Allama Says:

راہِ آبا رو کہ ایں جمعیت است
معنی تقلید ضبط ملت است

So our strength, association, tranquility and glory lie in preserving the cultural traditions of Millat-i-Islami.Islamic traditions does not prohibit us from science and technology, neither are these things any barrier in attaining knowledge and skills. The cultural side of Islam aims at to prevent him (believer) from sin and this sharpens the intelligence of man. Imam Shafi'i̱ requested his teacher [Imam Muhammad (RA)] that my memory weakens day by day. He advised him "to refrain himself from little sins". It is why that Allama RA

tell us that flutes, guitars, dances, hairstyles, and other immoral and irrational traditions of European culture cannot develop your wit. It is knowledge the fundamental feature of Islamic culture, which can develop your scientific attitude .the growth of Europe is not because of ta'us,and Rabab,rather because of their quest for knowledge and seeking knowledge is one of the fundamentals of the Islamic culture .Allama Says :

قوت مغرب نہ از چنگ و رباب
نے ز رقص و دخترانِ بے حجاب
نے ز سحر ساحران لالہ روست
نے ز عریان ساق و نے از قطع موست
محکمی او را نہ از لادینی است
نے فروغش از خط لاطینی است
قوت افرنگ از علم و فن است
از ہمیں آتش چراغش روشن است
حکمت از قطع و برید جامع نیست
مانع علم و ہنر عمامہ نیست

To conclude, it becomes clear that Allama wish Muslims to follow Islamic values whole heartedly. Because in the words of second caliph of Islam (i.e) Hazrat Umar (RA) "It is due to Islam that we are respected" [iv] Otherwise we have no quality to be respected. Similarly Muhammad Asad has correctly and beautifully put the same view, "It was not the Muslims that had made Islam great; it was Islam

that had made the Muslims great". So we must decorate our lives with the teachings of the code which teaches us the unity of idea and action.

Abul Hassan Ali Nadvi

Mawlana Abul Hassan Ali Nadvi Ex.Rector of Nadwatul Ulama Lukhnow is well known in the Islamic world .His selfless devotion to the cause of Islam made him travel the whole world, for to know the cause of decline of Muslim Ummah after the fall of Uthmani Khilafah. The scholar has deep vision in Islamic history besides this he knows the modern trends of reform with their every pro and cons. His personality has been acknowledged by the whole Islamic world .He is the first Indian scholar who had been invited by the university of Syria to deliver a series of lectures on "Muslim reformers". In short the scholar has deep insight almost in all the Islamic subjects'. So his view regarding the cultural aspect of Islam will be valuable and thought provoking for the followers of Islam .Let us try to know the thought provoking view point of Allama in the light of his book "*Muslim Mamalik Main Islamiyat aur Magrabiyat ki Kashmkash*" which is basically the translation of his Arabic work "**الصراع بین الفکرالاسلامیہ والفکرۃالغربیہ فی الاقطار الاسلامیہ**" which was published in Bairoot by "*Dar-al-fikr*" in 1965(AD) {1385(AH)}.

Before Allama "Cultural, educational and intellectual slavery is more dangerous than the political servitude." It is the irony of this slavery that some of the tall leaders of Islamic countries are so busy in promulgating the western culture and reformations that Europeans themselves are not showing such interest and enthusiasm for this cause. Educational policies are adopted without any critics; verification and appraisement .some of the students of the great orientalists are being allowed to create quos and confusion in the Muslim world and for this cause, they are being facilitated in all respects .Unlimited freedom and immodesty, coeducation, film industry like institutions are facilitated on priority basis. All these things will lead Muslim Ummah towards unislamization. Allama says if this procedure continues for some years more, the new Muslim generation cannot fight against the infusion of occidental culture. In order to come out from this dilemma "there are two ways before Islamic world" says Allama. The first way is to adopt its philosophy of life, concept of universe, transcendental beliefs and concepts, social and moral values of life in its wholistic form irrespective of this fact that this all will lead Muslim Ummah to moral and intellectual fall. Such type of behaviour have been shown in Syria and

Egypt .The second way is to learn the skills of modern science and technology from Europe .To learn those sciences which are based upon experiment and facts, hard work and dedication and bring them into the service of those objectives which have been taught to them by the last messenger of Islam and the Quran. In Short we can say that Europe is enriched with science and technology and is poor in morality, while as, East is enriched with moral values and poor in scientific temper. The combination of both will lead the whole world towards success and tranquillity.

To conclude, we can say that Allama advices we to adopt that part of occidental culture which deals with science and technology or in broader terms which are "secular in behaviour" while as the things which are related to belief and religion be given up in all respects.

Mowlana Modoodi (RA) On Islamic Culture

Mowlana Modoodi (RA) was a great critic of occidental culture. Mowlana Ali Miyan Nadvi writes that "in the critical appreciation of occidental culture and the definition of Islamic teachings Modoodi's writings and elaborations were always full of confidence, unapologetic and offensive in nature, though the defensive and apologetic mode of writing had become the nature of Islamists in his

age."Moreover he says that "the scholarly books which has been written in criticize of occidental culture during the first half of the 19th century, Modoodi's Tanqihaat stand first."

To convince the Muslim intelligentsia, that Islamic civilization and cultural pattern is complete and above all from the other civilizations, was the basic motto of Modoodi's life and struggle. He says:

"*When I began to publish Tarjuman-al-Quran from Hyderabad in 1932, the plan action I had in mind was that I should first break the hold which western culture and ideas had come to require over the Muslim intelligentsia and to instill in them the fact that Islam had its own code of life, its own culture, its own political and economic system and a philosophy and an educational system which are all superior to anything that western civilization could offer .I wanted to rid them of the wrong notion that they needed to borrow from others in the matter of culture and civilization. I wanted to convince them that the Islamic system was far superior to any in the world and also wished to make them aware by a critical analysis of the western system which seemed to overawe them, of all its weaknesses and shortcomings.*"v33

Keeping this objective in view Mowlana Modoodi (RA) utilizes his full energy to make the Muslims understand that Islam has its own parameters of

[33] Twenty Nine Years of Jamat-e-Islami by A.A Modoodi, The Criterion, Krachi-Nov.Dec.1970, vide Islam in Theory and Practice by Maryam Jameela p.264 Taj Company 3151 Turkman Gate Dehli -11006.

looking the things. If the things are in conformity with Usool-e-Shariah they are considered ja'iz (permitted) and the things neutral in nature are deemed *Mabah* (neither virtuous nor sinful).Here I would like to quote a passage from *Mowlana ki Asri Majalis* .The Passage reads:

"A Man posed a question about tie (Saleeb) as, "Is it appropriate that the tie is the symbol of Saleeb? Mowlana replied:

"Yes it is."

He said (the questioner);"If a person wears it as *libas* and has no intention to imitate English people then what is the problem in wearing it."

Mowlana replied;

"Today we think that there is no problem in wearing the dress of English people and does not takes it serious. While as the fact is that when the English people arrived in India the natives were not loving them .They (The English) were not allowed to come close. Wearing their dress was a big thing before the Indians as; they could not like to see their faces. Mowlana writes that, it is the talk of mutiny that a Muslim and a Hindu shopkeeper fell into quarrel. The case of Hindu shopkeeper was strong than that of Muslim. The suit was taken to the court .The judge was an English man. The Hindu submitted that the reality be known from the

brother of the Muslim and the words of the defendants brother would be final. The witness was summoned by the English judge but he (defendant's brother who actually was a staunch Muslim) denied presenting himself in the court, because he did not want to see the face of the ***Farangi*** (English Man).The judge said ,If he did not wish to see my face ,let the Farangi will see him. Now judge along with the parties went to the house of defendant's brother in order to get the witness. He the Muslim was informed. He opened the half of the door, looking down and said; "Oh English man, my brother is in genuine and the Hindu is genuine "and shut the door off.

After quoting this example Mowlana writes, these were the concepts of Muslims regarding the English in that period. But slowly and gradually the European culture got surmounted and the situation is what you are observing.

While elaborating he said; that our father was send to Aligarh for education. Once my grandfather's friend went Aligarh and on his return to home, he told my grandfather that your son (Modoodi's father) has become Christian in Aligarh. My grandfather replied, how? He told that he saw him playing cricket while wearing the shirt of English people."Modoodi Sahib (RA) writes that these

things were considered the symbols of Christianity. People were conscious about their cultural heritage, while as we consider these things ordinary in nature. (Allahumahfazna Minhu)
While speaking on national dress a person told Mowlana that once I went Rome and I was wearing Qamis and Shilwar. People were observing me and gathered around me and did not feel uneasy. Mowlana Modoodi (RA) replied him why _____ the African people used to go to Europe with their gowns and long coats. They participate in the meeting of Common Wealth and United Nations Organization, but they do not feel uncomfortable though the people of these places are astonished. When English people went here, they always wore their own dress, we got astonished but they did not feel ashamed.[34]
Even Mowlana Modoodi does not like to use initials instead of full form of names .For instance, stead of "Syed Asad Faisal" modern people like to say "S.A.Faisal" .Before Modoodi it is a bad habit amoung the Muslims His statement is; "Actually it due to imitation of English people that we have fallen in the bad habit of using the initials of names in such a way that sometimes the best and

[34] Mowlana Modoodi Ki Asri Majalis P.No. 166

reasonable man's name seems to be surprising and strange enough."

To conclude; Mowlana Modoodi was a great critic of Modern Culture .His hate towards this can be assessed by the supra quoted examples .there are hundreds of such instances which can be quoted to show the hard and fast stand of Mowlana Modoodi (RA) against European culture .Keeping in view the adage "a hand full out of a heap" I quoted a few examples which will, if God wills, prove fruitful to those readers, loving Islamic culture by the cores of their hearts.

Mowlana Ashraf Ali Thanwi's Witticism (RA)

Mowlana Ashraf Ali Thanwi was an extraordinarily successful exponent of reform. As the aggressive cultural, social, social economic and political changes got engendered by the colonial context .Mowlana took a serious notice of it and began to refute the new pattern of socio-cultural life style adopted by the so called progressive and enlightened misled modern elite of British India. His passion for reform induced him to jot down in wide range against the prevailing socio-cultural customs, which were the cause root of moral degeneration of the whole Muslims of the subcontinent.

Mowlana applied his witticism to criticize the occidental culture .There was no parallel to him in this field. A witty speaker always says much in a few words .So in his particular style Mowlana Ashraf Ali Thanwi (RA) (A great Islamic scholar and Mujadid) defined the modern civilization in a sentence given below;

"تہذیب جدید تعذیب جدید ہے"

(Tehzib-e-jaded t'azeeb-e-jadeed hay) "Modern civilization is modern torture and affliction."

While talking on necktie Mowlana said that this actually is nose band which is used to curb horse the actual words of Mowlana Thanwi in Urdu are as:

"کالر نکٹائی فی الحقیقت ناک ٹائی ہے نام ہی بڑا خوبصورت ہے مگر لوگ ان پر مرے ہوئے ہیں۔"

Similarly while speaking on the custom of cheer, actually a European custom, done at the time of joy with the purpose to encourage a person or a team to help them do well in a competition. Mowlana said that, "in each and everything there is imitation of Europe for example when an article or composition is liked in any conference people applauded with cheers, though cheers are made at the time of insult .Is this polite civilization!, actually, torture.

Our custom on such occasion is to say *"Subhanallah".*

Behind Cultural Slavery

"We cannot ever achieve genuine political freedom without cultural independence"[35]as cultural slavery means that we have acknowledged the values, ideals and ideology of those who are being imitated. Same is the view of brilliant muslim Historian Ibn Khuldoon.He wrote in his Muqaddimah:

"The vanquished always seek to imitate their victors in their dress, insignia, belief and other customs and usages .this is because men are always inclined to attribute perfection to those who have defeated and subjugated to them .Men do this either because the reverence they feel for their conquerors make them see perfection in them or because they refuse to admit that their defeat could have been brought about by ordinary causes and hence they suppose that it is due to the perfection of conquerors .Should this belief persist long, it will change into a profound conviction and will lead to the adoption of all the tenets of the victors and the imitation of all their characteristics. This belief may come about either unconsciously or because of a

[35] Westernization versus Muslims By Maryam Jameela P.No;10

mistaken idea that the victory of the conquerors was due to not their solidarity and strength but to inferiority of the customs of the conquered. Hence arises the further belief that such an imitation will remove the causes of defeat .therefore we see the defeated always imitating the victors in their way of dressing, carrying their arms in their equipment and in all their mode of living."[36]

Same is the situation of Muslim Ummah throughout the world .Now the mentality has developed amoung the ignorant Muslims that the main hurdle for their development is that "backward" cultural ethos which they have achieved from their ancestors. They have lost the sense of introspecting. They blame *sarawil, Amama, Topi,* beard, standard of living and code of dressing for the present failure in the political, educational and economic areas of human life. They do not know that educational political and economic avenues are only means which are being used by the present super powers to diffuse their cultural values and standards amoung the subordinate communities. So the goal before them is not to attain political hegemony, rather their main focus is to change the standard of values and tastes. If this purpose is

[36] Ibid. pp. no 3-4

fulfilled by Karza'ee, Noori-al-Maliki, they are good and moderate. They deserve for the chair without any so called democratic procedure.

Have our elite Muslims ever thought why movements of Islamic resurgence are blamed as fundamentalists and terrorists? Whereas there is no indication or even a remote possibility of any Muslim armed incursions into any western country or even a threat of sabotage their political system. The simple answer in the words of Prof. Khursheed Ahmad is that, "Muslims are only trying to set their own house in order .they want the right to order their individual and collective lives and institutions in accordance with their own values and ideals. Movements of Islamic resurgence are not allergic to modernity .they stand for modernization and progress in the context of their own culture and values .what they disapprove of its imposition of western culture and valued through overt and covert means over a people who have their own distinct culture and civilization."[37]

The case of progressive Muslims (The Muslims who have adopted western culture by choice) is different from that of puritans .The progressive muslims have got grip over the muslim world with

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[37] Islam and the New World Order by Prof. Khursheed Pp.No. 11-12

the help of their European masters has only "one quarrel with west: they aspire to be their own masters. Apart from this there is no fundamental difference in the mental attitudes of the eastern and western nations .What the people (progressive people) of the east are opposed to is that the western ideas and ideals should be pushed through their lands by the westerners ; they want to be left free to do it themselves. They do not wish to give up the ideals of western civilization .they only wish that they themselves should be the torch bearers of the civilization." [38] So the only quarrel of the servants with their masters is that they should trust on their loyalty .In other words there exists the quarrel of "mutual trust" between the servant and the master. Now question arises, what is the cause of this blind imitation? The main cause behind this blind and uncritical imitation of foreign civilization is far from spontaneous .from the very beginning of their rule our foreign masters had very carefully mapped out a conspiracy to destroy every manifestation of our indigenous way of life and replace it with their own. About hundred years ago the Britain government appointed Dr. Hunter to write a report on the condition of the Muslims of

[38] Islam And The World By Syed Abul Hassan Ali Nadvi Pp.No 231

the subcontinent and suggest specific measures as to how they could be ruled most effectively. Accordingly in 1871A.D the panacea he proposed was English education .In the concluding pages of his detailed report he suggested his government to follow the below mentioned programme in letter and spirit:

“We should at length have the Muhammadan youth educated according to our plan .Without interfering in any way their religion and in the very process of enabling them to learn their religious duties, we should render that religion, and perhaps less sincere, but certainly less fanatical .The rising generation of Muhammadan would then tread the steps which have conducted the Hindus, not long ago the most bigoted nation on earth, into their present state of every tolerance (to modern western civilization) implies a less earnest belief than their fathers had but it has freed them ,as it would liberate the Musalmans from the cruelties which they endured in the name of their mistaken religion… it is more than doubtful whether the Muhammadan law should be made the chief object if instruction .For Muhammadan law means the Muhammadan religion –that religion too, at a time when its followers looked upon the whole earth as their lawful prey…we should instead develop a

rising generation of Muhammadans no longer learned in their own narrow learning nor imbued…with the bitter doctrines of their medieval law but tinctured with the sober and genial knowledge of the west. An English training would secure them an entry into the lucrative walks of life…but I firmly believe that day will come that our system of education which has hitherto produced only negative virtues is the first stage towards it…[39]

While analyzing this prophecy of Dr. Hunter Maryam Jameela has shared her opinion as;

"Dr. Hunters Prophecy has literally come true and today we are reaping its results .this legacy has continued down to the present day virtually unchanged despite the two decades of our alleged independence .so efficiently implemented was the British educational policy that until now there does not exist a single school in this (country) where an adequate knowledge of Islam is imparted in relation to modern needs to combat secularism. It is then any mystery why our youth are growing to maturity without the slightest appreciation for their (own) cultural heritage."[40]

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[39] Westernization Versus Muslims By Maryam Jameela Pp 5-6 Vide Our Indian Muslims: Are They Bound In Conscience To Rebel Against Queen? By Dr. Hunter

[40] Westernization Versus Muslims .P. No.6 Maryam Jameela

Educational Reorganization the Only Panacea

"The Educational setup of the Islamic world will have to be thoroughly over-hauled in the light of Islamic ideals and precepts .To learn from the western countries which scientifically and technologically advanced is one thing, and the intellectual camp-followers of others their creative energies re damped. In former times the intellectual leadership of the Muslims was accepted all over the world .Their culture and learning had made their way into every sphere of human life all over the globe .For a long time the world continued to think in the Islamic way and draw inspiration from Islamic life. Arab was the vehicle of learning in the western world and every writer of note used this language to say what he had to say .Sometimes the original book was brought out in Arabic and a summary of it was produced in another language like Imam Ghazzali's Kimiya-i-sa'adat.Though the educational system introduced by the Abbasids was more Greek and Iranian in its essence than Islamic and had a number of defects from the academic

point of view, it had gained currency almost everywhere.

Then the times changed, and there dawned the epoch of western ascendancy. It brought with it a new attitude towards learning, which was the product of Europe's own cultural experience and exigencies. The world began blindly to follow the new structure .The Muslim countries, too, on account of their intellectual sluggishness succumbed to the illusion that their salvation lay only in a slavish submission to the west and to its educational system.

Ground was thus prepared for not merely intellectual adoration but also for actual imitation of the western civilization by the Muslim intelligentsia. Religious scepticism, self-conceit, discontent and all other characteristics of the modern western mode of living began steadily to replace the cultural ideals of the rising generations of the Muslims .The spiritually civilization of Islam began systematically to be replaced by the material culture of Europe .

It is vital for the regaining of world leadership for Islam now that the Muslims should re-establish their intellectual superiority over the west. For this Islamic this the Islamic culture will have to reassert itself .Crusading endeavours will have to be made

in all branches of learning .This ,obviously ,is not the work of a few individuals or associations .The Muslim states should take the task of intellectual regeneration seriously in hand .High powered committees and institutions should immediately be setup for the purpose of evolving an educational structure that should fully conform to the spirit of the Quran and Sunnah without overlooking the requirements of modern learning and scientific research .Muslim educationists ought to apply their own force of speculative reasoning to the empirical sciences so that they can save the coming generations of Muslims from developing a feeling of contempt for their own past and a despair for their future .

This is the way in which an Islamic revival can be brought about .This is the way in which the Muslims can spread the light of Islam to lands for away and save mankind from the stark ruin that is staring it in the face .Leadership is not an easy job. It calls for tremendous faith, labour and sacrifice."[41]

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[41] Islam And The World By Syed Abul Hassan Ali Nadvi Pp.247-249

ISLAMIC CULTURE VERSUS WESTERN CULTURE

As we know that culture is understood as “peoples complete way of life ‘’and consists all the ideas, objects and ways of doing things created by group .It includes beliefs, customs, language, and traditions. Though there are numerous cultures and subcultures present in the world .The main focus in the discussion is on the sources on which the western culture rely.

So for Islamic culture is concerned the way of life of a Muslim is defined by the ***Quran*** , ***Sunnah*** ,***Ijma***

and *Qiyas of Fuqaha* .On the other hand the western culture is fashioned by a host of people consisting upon capitalists ,atheists and in present the people who believe in the same gender marriages. Such people are determining the culture of west.

Before Sayyid Qutub Shaheed (RA) ''there are two kinds of culture. The Islamic culture, which is based on the Islamic concept and the *Jahili* culture, which manifests itself in various modes of living which are nevertheless, all based on one thing and that is giving human thought the status of a God so that its truth or falsity is not to be judged according to Gods guidance . The Islamic culture is concerned with all theoretical and practical affairs, and it contains principles, methods and characteristics which guarantee the development and perpetuation of all cultural activities''[42]While as the milestone of the other cultures is to devise their theoretical and practical affairs according to their own tastes rather whims, so that they can fulfil their all good or bad worldly desires under the shadow of their self-set rules and norms. It is why that this type of culture does not guarantee the

[42] Milestone by Qutub Shaheed pp.140 -141

development and perpetuation of those cultures which rely on the Devine guidance .The focus of western culture is to create a materialistic society with no mission in life. It is why we see its followers indulging in drugs and immorality .Breakdown of respect for parents and elders, disintegration of family structures and high divorce rate are some of the things which are prevalent among those people who follow the same culture.

Similarly it is dominating, colonising and non-tolerant. In Europe many countries have put a ban on ***Hijab***[vi]. Muslim women are not allowed to wear ***Burqah***.The Muslim countries, Politicians having tendency towards the Theo-centric government are being sabotaged by the NATO countries. President Morsi's government was crushed not because it was made through non democratic process, but because of the fact that the Morsi was Islam loving man.***Taliban Kilafah*** is crushed because they want to govern according to Quran and Sunnah or on the pattern put forth by the ***Kulfa-e-Rasihidin***(RA).Similarly the movements or missions which are Da'wah centric and optimistic in approach are strictly supervised and thereafter

such peaceful Da'wah movements are considered horror trogons for Europe. Terrorism is unduly associated with Islam.

On the other hand Islamic culture is fully equipped with the features which differentiate it from other cultures. It is emphasised that wherever we live we should not forget these features. These features are constant and no Islamic culture can be without these features. These are:

1) God cantered or Theo-centric: It means upholding strict Towheed, believing in divine guidance that came to mankind through Allah's many prophets and messengers and finally through the last prophet Hazrat Muhammad (SAW).
2) Egalitarian, tolerant and fraternal: Islamic culture places great emphasis on equality. It does not accept any colour bias or racialism. It believes in freedom of religion and accept no compulsion in matters of religion. It is tolerant of people of all faiths, especially the people of the book. It teaches us that all Muslims are brothers and sisters. Moreover it develops the sense of universal brotherhood

among the believers. It teaches its believers that keep good relations with all human beings especially with your neighbours.

3) Dignifying and moralistic: It places great emphasis on the dignity of the human beings and their morality.
4) Dynamic, progressive, world affirming: It emphasizes struggle, change, social justice, removal of oppression and evil, encourages learning, education.
5) Da'wah oriented and optimistic: Finally Islamic culture emphasises promoting good things with wisdom and patience. It is not a dominating or colonising culture. It believes in inviting all people to Islam without coercion. It teaches its followers to listen and dialogue with others.

All the above mentioned features are based on the authentic sources of Islam.

TOLERENCE

So for as Islam is concerned it teaches its followers to be fair and kind hearted towards their subjects who belong to minorities. There is no coercion in religion as the Quranic verse "*la ikraha*

*fi al din"*reveals. Muslims have followed this commandment of Allah(SWT)in letter and spirit. The minorities are called ***Zimis***.This word stand for those people who have been taken in shelter. After getting hold on several areas of Europe, Muslims never tortured or made any coercion on their subjects, so for as their religious rituals and cultural ethos is concerned, while as the case of Christian brethren somehow different .when they got hold on power the Muslims were subjected to untold tyranny and oppression. When Granada fell in to the hands of Christians, the dominating community started to devise plans and strategies for to supress the dominated politically, culturally and psychologically.

The first thing after the fall of Granada which Ferdinand and Izabella did, says Sa'eed Akbar, "was to turn the biggest mosque (Masjid) into a Christian church and said their prayer of thankfulness in that church. Then they made efforts through government agencies that Muslims voluntarily give up Islam and embrace Christianity .Hard and cruel measures were taken without any reason or any regard of the pact signed by the

Ferdinand. The first government order forbade the acceptance of Islam by any Christian citizen .As against this, if a Muslim gave up Islam to become a Christian he was heaped with wealth and favours. In 1499 AH a circular order was promulgated that any citizen of a Spain who was not to prepare to accept the Christian faith, must leave Spain. Theresult of this order was that very weak and poor Muslims who had no support and power to resist the unjust order, wereseen visiting the churches and performing the Christian ritual to save their skins .The Muslims who took courage to refuse forced conversion to Christian faith, they were maltreated and annoyed in several ways and wherever the government agencies found it possible Muslim children were given forced baptism.

When the Muslim complained of atrocities before the royal court in 1524 AD their complaint was handed over to the department of religious investigations .in accordance with the decision of this department thousands of Muslims were burnt alive. Then the lord bishop of this department proposed that once a year the Muslims may neither

perform their religious duties nor put on their particular dress[vii] nor they should talk in their particular language .During the reign of King Philip 2nd the lord bishop of Granada promulgated with the permissions of the king that the Muslims shall not take a bath either to remove dirt of their bodies or after co-habitation when a bath was compulsory enjoined on them. It was also made obligatory for the Muslims to join the western dances in the ball rooms and the speaking of the Arabic language as well as wearing of veils for the Muslim women was unlawful and punishable.

The atrocities and sanctions did not end as described above, theMuslims were forced to change their names .Ameer Shakib Arsalan has written in part 2nd of his book “Hazir-ul-Aalim-ul-Islam”that many of the names of the streets and public places which were now Spanish were originally Arabic and those were attributed to the prominent Muslim chiefs who were forced to give up Islam and convert to the Christian faith on

account of their original Arabic names were caricatured.[43]

Christian Accounts bear witness

A renowned European Christian historian bear witness of the atrocities which have been done on the Muslims by Christian brethren; the famous author of the "Arab culture" Mosseu Laban says, "the torture and atrocities on the poor helpless Muslims of Spain has no parallel in the history of the mankindaltogether the self-same Muslims never did any injustice and had never been unfair towards the Christian subjects when they ruled over that country .Had the Muslims chosen to be injustice and coercive the entire peninsula of Spain who could have been denuded of the Christians ."[44]

Similarly in the end of the 15th Century AD, after the death of Lord Bishop Mondora, Francisco Shcemens De Seosoz was made the Lord Bishop. This man has been described by S P Scott as "narrow minded, prejudicial, and bigoted

[43] Islamic History (The rise and fall of Muslims) by Saeed Akbar Abadi pp.173-175.Edition 2005(ISBN.81 7435-2937) Adam publishers &Distributers.

[44] Islamic History the Rise and Fall of Muslims by Saeed Akber Abadi P.No 175 (Adam Publishers &Distributers Delhi)

"According to Scott, "his jobas understood by him was to follow blindly and implement the orders given by the Church authorities." S P Scott has narrated tyrannical tales of his atrocities on the Muslims as under;

"After the surrender of Muslim rulers in Spain to King Ferdinand and Queen Izabella the Muslims were going towards the suburbs of all al-Baseen Mosque were they were caught and 4000 Muslims were baptized on the pretext that they were sick of their religion (Islam), the mosque was turned into a church .The forced converts were under such restraints that they could not do anything against Christian religion without intention .the Muslims who scolded and blamed the converts for their apostasy ,they were tortured and punished in different ways and were imprisoned."[45]

Annihilation of literary and cultural movements of the Muslims

Intolerance reached new heights across the whole Christian world .they left no stone unturned too

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[45] Islamic History the Rise and Fall of Muslims by Saeed Akber Abadi P.No 176 (Adam Publishers &Distributers Delhi)

abolish and annihilate all movements, activities and infrastructure that proved beneficial in developing Islamic culture .so after the fall of Garnada all the muslim houses were searched and ransacked and all the Arabic and Islamic literature available was officially sized "about 10,00,000 books were collected which included very precious copies of holy Quran and the old precious documents of the time of Banu Umayyads which were held in great esteem from generation to generation. Some of the precious books were translations of the old Greek books of wisdom which had been in the libraries of Alexandria"[46]While commenting S PScott has put forth these lines:

"The loss which the entire human race suffered on account of this religious fanaticism may well be guessed from the fact that such a precious treasure of knowledge, science and wisdom did not exist anywhere else in the world –which Lord Bishop scheemans burnt to ashes in the historical crossing .The human posterity suffered incalculable loss because treasures collected over centuries were burnt to ashes .The research scholars can never

[46] Islamic History the Rise and Fall of Muslims by Saeed Akber Abadi P.No 176 (Adam Publishers &Distributers Delhi)

lay their hands on the sources of Saracens culture and civilization which had played a leading role for the humanity of their times."[47]

ISLAMOPHOBIA IN TODAY'S EUROPE

Islamophobia has led European people to xenophobia[viii] and discrimination[ix] towards Muslim immigrants. A research report of *Leiden Model* has revealed this situation as: "Since the uprising of Islamic State (IS) and the growing threat of Islamic terrorist attacks in Europe, Islamophobia has been increasing significantly. According to the UDHR one shall not discriminate based on religion, however intolerance is plainly visible and is causing severe separation and innocent Muslims to feel unaccepted, discriminated and victimised. However, Islamophobia has been apparent for a long time, due to different cultures, habits, appearance and beliefs. Muslims face challenges in for example employment. Employers in Belgium, France, the Netherlands and Switzerland have implemented restrictions on wearing religious and cultural

[47] Akhbarul Andlus Vol.3Qouted by Saeed Akber Abadi in Islamic History the Rise and Fall of Muslims by Saeed Akber Abadi P.No 117 (Adam Publishers &Distributers Delhi)

clothing or symbols, causing especially Muslim women to feel uncomfortable, and restricting them to find employment where religious clothing is allowed. Their freedom of expression has also been limited. Some countries in Europe (e.g. France, Belgium) have implemented bans on carrying religious symbols in public schools and Spain has implemented a ban on wearing headwear in schools, so that Muslim students can no longer wear a head scarf."[48]

DAVID CAMERON WILL SUPPORT MUSLIM WOMEN – BUT ONLY WHEN IT SUITS HIS SCAREMONGERING NARRATIVE

Laura Bates

{The prime minister's new language-learning scheme implies a link between a lack of English and extremism, simultaneously casting Muslim women as suppressed victims and dangerous outsiders}

David Cameron this week announced a £20m language fund particularly targeted at British Muslim women. The Prime Minister claimed that some

[48] Research Report ,Leiden Model United Nations 2015 ~ fresh ideas, new solutions ~

190,000 British Muslim women, or 22%, speak little or no English, and suggested that a minority of men were promoting "backward attitudes" and exerting "damaging control" over their female relatives.

But while Cameron's commitment to funding for English language classes was welcomed in many quarters (particularly in light of previous £45m cuts to the Esol budget), he also drew unnecessary and unclear links between the English language skills of Muslim women and extremism, as well as appearing to threaten that migrants who failed to reach a particular standard of English may not be allowed to remain in the UK.

The conflation of these very different issues seemed to suggest that the rights and empowerment of Muslim women are only of particular concern when they are instrumental in protecting the rest of Britain from the threat of extremism, not to mention simultaneously casting Muslim women as suppressed victims and dangerous outsiders. Of course, measures to tackle oppression and violence against women should be applauded – and Cameron did make a point of stating that these are not issues confined to Muslim communities – but this was undermined by his singling out of Muslim women in particular, as many pointed out.

On Twitter, Baroness Sayeeda Warsi – former minister of state for faith and communities – said: "Women should have the opportunity to learn English full stop. Why link it to radicalisation/ extremism?" She added: "And why should it just be Muslim women who have the opportunity to learn English? Why not anyone who lives in the UK and can't speak English"? She also highlighted the problem of a blanket suggestion that mothers who don't speak English well might raise children who are integrate less or who are less likely to contribute positively to society, saying: "PS mums [sic] English isn't great yet she inspired her girls to become a Lawyer, teacher, accountant, pharmacist, cabinet minister#WomenPower".

A statement from the Bradford-based Muslim Women's Council read:

Whilst we welcome the additional funding pledged today by the Prime Minister for English language support for Muslim women, we do not agree with the assertion that there is a link between a lack of English and extremism. David Cameron is conflating these two issues and is further isolating the very same group of people that he is trying to reach and assist.

Although the language funding has been generally greeted as a step in the right direction, it will do little to protect Muslim women from the hate crime that hasspiked by more than 300% since the Paris terror attacks, with women and girls as the majority of victims. Nor will it offset the Islamophobia that saw the winner of The Great British Bake Off, Nadiya Hussain, worry she had "put her kids in danger" by appearing on the show, or address instances like that of the 10-year-old Muslim boy questioned by police apparently because he made a spelling mistake and wrote that he lived in a "terrorist" rather than a "terraced" house. Nor does it alleviate the inherent bias that plays a role in the economic inactivity to which Cameron referred among women of Pakistani and Bangladeshi heritage, who often face discrimination when seeking employment. Nor does it resolve the funding crisis that currently leaves 67% of black and minority ethnic women's specialist support services uncertain of their future.

And while, of course, it is right to tackle instances of gender discrimination within British Muslim communities (a fight long led by Muslim women themselves), it is short-sighted to imply that this is the only direction from which women in the UK, Muslim or otherwise, are likely to

experience sexism, discrimination, violence and abuse. It is interesting to see the prime minister announcing this measure under the headline: "We won't let women be second class citizens", when his government has failed to ratify the Istanbul convention, which sets minimum standards for governments to meet when tackling violence against women, despite pressure from campaigners. And, despite endless appeals from parents, teachers, students and sexual violence experts, the government has not introduced compulsory sex and relationships education on topics such as consent and healthy relationships in all schools, a measure campaigners believe could have a real impact on violence against women, as well as protecting children from abuse.
It is important for the prime minister to declare with such zeal that he wants to tackle the "minority of men" who perpetuate misogynistic attitudes and "exert damaging control" – but the same determination should apply to those exerting dominance and control over the one in four women in England and Wales who experience domestic violence.Of course we should be offering language classes, and other forms of support, to anybody in the UK who needs it. But it isn't enough to give with one hand and take away with another, or to extend

support to Muslim women only when it suits a scaremongering narrative.[49]

- ## Threefold increase in anti-Islam crimes in France

by Euro-Islam • January 14, 2016 • Discrimination and Xenophobia, Featured Europe, France,Public Opinion and Islam in the Media

More than 400 hate crimes were recorded against France's Muslim community in 2015, three times as many as the 133 reported the year before.

The figures come from Dilcra, a government body tasked with monitoring racism in France.

"This is a dramatic and very worrying development, which can mainly be explained by the surge in anti-Muslim acts after the January attacks," Dilcra head Gilbert Clavreul told the paper.

Indeed, directly after the January attacks at the Charlie Hebdo offices in Paris, over 100 anti-Islam incidents were reported in the first two weeks alone.

The crimes included vandalism at mosques – some of which were torched and targeted by graffiti – but also anything from discrimination

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[49] The Guardian

and harassment to assaults against people of Muslim faith. Abdallah Zekri, the president of the National Observatory against Islamophobia, said the unprecedented figures in 2015 likely didn't even paint the full picture, estimating that 15 percent of Muslim victims think there's "no point" in reporting the crimes.

"People are very worried in the religious community," he told *Le Parisien*, highlighting cases of women having their headscarves pulled off, and one woman who was severely beaten.

The full figures for the entire year are still not available, but the figures are almost certain to higher when the recent attacks in Corsica are taken into account.[50]

FRENCH MUSLIMS COMPLAIN OF ASSAULTS, OSTRACISM AFTER PARIS ATTACKS

Agencies | Nov 21, 2015, 02.37 PM IST

PARIS: Riding the Paris Metro to the city's Grand Mosque for prayers, Samia Mahfoudia says people shoot sideways looks at her "almost as if

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[50]http://www.euro-islam.info/2016/01/14/threefold-increase-in-anti-islam-crimes-in-france/

they were saying 'Get off."'
Ahmed El Mziouzi, a Moroccan who has called France home for 42 years, says he's seen people staring at Muslims like him "a bit bizarrely" since attackers claiming to be acting in the name of Islam massacred 130 people, traumatizing the city.

These are tough times for France's Muslims. Muslims were among both the dead and the hundreds of wounded in the Paris attacks. Muslims across Paris and the world also reacted with shock, horror and anger at the indiscriminate slaughter. In the French capital, Muslims have visited the makeshift shrines of flowers and candles outside the Bataclan concert hall and the cafes where the attackers mowed down victims in cold blood.

And all Parisians of every religion are having to adjust to a whole new post-attacks atmosphere of heightened angst and suspicion.
Armed police in thick bulletproof vests cordoned off roads around the Grand Mosque in Paris for

Friday prayers and patted down worshippers, scanning them with metal detectors in the cold, driving rain. Soldiers wearing camouflage gear and cradling automatic rifles also patrolled.
But unlike other French, some Muslims also feel the additional burden of having to justify and defend themselves and their community and point out their Islam bears no relation to that of the violent zealots. They worry that some non-Muslims can't see the difference between them and Islamic State killers.
Cold, hard stares and, in rare cases, physical assaults that some Muslims have faced since the bloodshed are reinforcing concerns that some in France are now lumping all Muslims together.
"Out on the streets, we're scared," Soraya Moumen, a Muslim woman in her twenties, said on her way to prayers at the Grand Mosque. "We feel people are adding one and one to make three, thinking that all Muslims are terrorists."
A Muslim group that tracks Islamophobia in France has reported a fresh spike of hate crimes since the attacks, although not as large as that which followed the slaughter in January of

cartoonists at Charlie Hebdo magazine and shoppers at a kosher grocery in Paris that left 17 victims dead.

The southern port city of Marseille saw both anti-Muslim and anti-Semitic violence after the latest attacks, with a veiled woman punched and slashed with a box cutter as she left the subway and a teacher at a Jewish school assaulted by three knife-wielding attackers, the Interior Ministry said.
Attacks have also been reported on Muslim meeting places and shops elsewhere in France. Anti-Muslim graffiti has also shown up in many places. In Evreux in northern France, the town hall and other buildings were daubed with graffiti saying "Death to Muslims" and "(with a) suitcase or (in a) coffin" - a reference to how the protesters wanted Muslims to leave town.
There were several reports of swastikas painted on outer walls of mosques, in the Paris area and in Pontarlier near the Swiss border. Social media also lit up with anti-Muslim and racist comments once Friday's attacks became known.

Since France has the largest Jewish and Muslim populations in Western Europe, anti-Semitic and anti-Muslim violence are not new in the country. And some Muslims say they understand that the latest killing spree claimed by the Islamic State group has made some of their fellow citizens wary. Still, that doesn't make their cold shoulders easier to bear.

"I understand their pain. The anger," said Mahfoudia, a 64-year-old grandmother. "(But) it's not because I wear a headscarf that I'm going to hurt other people."

Muslim reaction to the latest massacre has been more clear-cut than after the January extremist attacks in Paris. Although the Muslim majority was repulsed by that violence, some also felt that Charlie Hebdo's cartoonists had insulted them and their faith and deliberately courted trouble with their satirical drawings poking fun at the Prophet Muhammad. For those reasons, some Muslims couldn't get behind the "Je Suis Charlie (I am Charlie)" rallying cry that caught fire worldwide.

"With Charlie, we weren't for a massacre, but it is true that we weren't too sorry," said Kader Benamou, who was browsing at an Islamic bookshop opposite the Grand Mosque.

The mathematics graduate who is now looking for work said he, too, has felt a frostier reception in the city he grew up in."Looks now are cold and wary. ... I can understand their paranoia a bit," he said.
But this time, Muslim opposition to the bloodshed appears more universal. The January gunmen specifically targeted journalists and Jews. The latest killers didn't care who they mowed down or what their victims believed. That made them terrifying for everyone."It is different, because this time there wasn't a gram of reason to it," said Benamou. "They killed everything without knowing who their victims were. Just anybody. Just like that, wantonly, with no reason. So of

course we're against that, 100 percent against, even 200 percent."[51]

- ## Austria Passes 'Law on Islam' Requiring Austrian Muslim Groups To Use German-Language Qurans

by Euro-Islam • March 12, 2015 •

By Shadia Nasralla

Austria's parliament passed a law on Wednesday that seeks to regulate how Islam is administered, singling out its large Muslim minority for treatment not applied to any other religious group.

The "Law on Islam" bans foreign funding for Islamic organizations and requires any group claiming to represent Austrian Muslims to submit and use a standardized German translation of the Koran.

The law met with little opposition from the overwhelmingly Roman Catholic population, was backed by Austria's Catholic bishops, and was

[51] http://timesofindia.indiatimes.com/world/europe/French-Muslims-complain-of-assaults-ostracism-after-Paris-attacks/articleshow/49871082.cms

grudgingly accepted by the main Muslim organization. But it upset Turkey's state religious establishment.

"We want an Islam of the Austrian kind, and not one that is dominated by other countries," said Sebastian Kurz, the 28-year-old conservative foreign minister – formally the minister for foreign affairs and integration – who is easily Austria's most popular politician.

Austria's half a million Muslims make up about 6 percent of the population and are overwhelmingly the families of Turkish migrant workers. Many of their imams are sent and financed by Turkey's state religious affairs directorate, the Diyanet.

Mehmet Gormez, head of the Diyanet, said before the law was passed that "with this draft legislation, religious freedoms in Austria will have fallen back a hundred years."

Austria's biggest Islamic organization, IGGiO, accepted the law, but its youth arm opposed it, as did the Turkish-financed Turkish-Islamic Union in Austria (ATIB), which runs many mosques and has vowed to challenge the bill in the Constitutional Court.

RELATIONS UNPROBLEMATIC

While the government has said Islamist militancy is on the rise, and around 170 people have left Austria to join jihadists in Syria or Iraq, Austria has experienced no Islamist violence of note, and relations with the Muslim community have been relatively unproblematic. Unlike France, Austria has not banned Muslim women from wearing full-face veils in public.

Nevertheless, the opposition far-right Freedom Party, which opposed the bill as too mild, attracts about 25 percent support with an anti-immigrant stance that is also highly critical of Islam. Meanwhile, the ruling Socialist and conservative parties struggle to muster a majority together.

Austria's neighbour Germany has also experienced an upsurge of anti-Islam sentiment in the form of the weekly PEGIDA protests in Dresden.

These have, however, been met with much larger anti-racism demonstrations and a robust response from Chancellor Angela Merkel, mindful of Nazi Germany's persecution of Jews, who asserted that "Islam belongs to Germany."

The Austrian government says the new law strengthens Muslims' legal status, for example by guaranteeing Islamic pastoral care in hospitals and the army, and protecting Muslims' rights to eat and produce food according to Islamic rules.

The bill updates a "Law on Islam" dating from 1912 that was intended to guarantee the rights of Bosnia-Herzegovina's Muslims in the Austro-Hungarian empire. Turkey's Gormez, who had attended centenary commemorations for the 1912 law, said its replacement would disregard the "morals and laws of coexistence" that Austria had established a century ago. (Additional reporting by Tom Heneghan in Paris and Ece Toksabay in Istanbul; Editing by Kevin Liffey)[52]

Youths of non-western descent still more often unemployed

by Euro-Islam • December 20, 2015 • Education and Schooling, Immigration and Integration, Netherlands

Youths from non-western backgrounds are strikingly more often unemployed than youths from Dutch descent. In 2015 8,8 % of native

[52]http://www.euro-islam.info/2015/03/12/austria-passes-law-on-islam-requiring-austrian-muslim-groups-to-use-german-language-qurans/

youths were unemployed as opposed to 21,5 % of youths with a non-western background. These and more statistics were bundled in a new factsheet on youth unemployment between 2010 and 2015 published by the Kennisplatform Integratie & Samenleving / KIS (English: Knowledge Platform Integration & Society).

The percentages of unemployment are mostly higher for Dutch youths with a Moroccan, Turkish, Surinam, Antillean, and Aruban background. This is also the case for youths that fell in the category “other non-western.” This last group showed a striking increase of unemployment in the first half of 2015, against the trend. The category “other non-wester” alludes to south from Africa (except for Morocco), Mid and South-America (except for Surinam and the Antilles), and Asia (except for Turkey, Indonesia, and Japan).

The high amount of unemployment is explained amongst other things by: the fact that youths from a non-western background on average have a lower degree of education, they have less opportunities for networking, they more often experience discrimination, and they acquire less working experience and labor market skills during their studies.[x]

[CAIR Report]: Number of Incidents Targeting U.S. Mosques in 2015 Highest Ever Recorded

by Euro-Islam • January 19, 2016 • Discrimination and Xenophobia, Featured Publication, Mosques and Community Centers, Reports and WPs, United States

More mosque incidents were recorded in 2015 than in any year since we started keeping this tally. 2015 accounted for the most ever cases in both the Damage, Destruction, Vandalism category and the Intimidation category, adding weight to assertions that the most recent cycle of Islamophobia is characterized by its violent tone.

November 2015 was the most significant spike, with a total of 17 mosque incidents, with all but 2 of those incidents occurring in the wake of the November 13 Paris terror attacks. No comparable spike was observed following the January 7 Paris terror attacks, with 5 incidents occurring the entire month of January. By November 2015, Islam was a central issue in the 2016 presidential campaign, with GOP frontrunner candidate Donald Trump putting for policy ideas that would ban all Muslims from entering the United States.

The incident tallies reached a height not seen since 2010, when the controversy over the Park 51 Islamic Cultural Center became an election campaign issue. That cycle of Islamophobia was characterized by efforts to prevent the expansion or construction of mosques.

This lends additional weight to the argument that "levels of anti-Muslim sentiment follow trends in domestic U.S. politics, not international terrorism."

[i] http://theislamicmonthly.com/islamophobia-is-made-up/

Mosque Incidents: It is highly likely that the numbers below significantly underreport the actual number of incidents. Our incidents are collected from news searches and incidents reported to CAIR. Conversations with local community leaders often reveal that they do not report mosque incidents to media, CAIR or law enforcement.

Table 4: Mosque Incidents by Year and Type

Year	DDV*	Harassment	Intimidation	Zoning	Total
2015	29	8	29	5	71***
2014	9	2	4	5	20
2013	13	0	6	4	23
2012	14	3	3	9	29
2011	13	3	4	2	22
2010	18	10	10	15	53
2009	10	1	0	2	13

*Damage, destruction, or vandalism
***Covers Jan.-Dec. 16

Damage-Destruction-Vandalism (DDV): Incidents involving property damage.

Harassment: Demonstrations or acts that involve Islamophobic slurs.

Intimidation: Threats of violence or other acts apparently intended to cause fear in those targeted by the act. This category includes armed anti-Islam demonstrations and placing severed pig's heads on mosque property.

Zoning: Islamophobic issues raised during zoning proceedings. We include an incident in the zoning category only if bias is clearly identified in zoning proceedings. Places of worship of many faiths routinely face opposition from neighbors due to traffic or land use concerns. Incidents where no bias is independently identified are not including in our counts.

Case Summaries

Mount Sinai, N.Y., January 2013 – During a hearing for a proposed mosque, some attendees questioned "what would be practiced and taught in the mosque."[53]

Manchester, N.H., April 2013 – Vandals targeted the construction site for the Islamic Society of Greater Manchester. See also a second incident targeting the structure in July, 2013.[54]

Edmond, Okla., May 2013 – Rev. Paul Blair, founder of Reclaiming America for Christ, requested that the Edmond planning commission delay a vote on a permit for the Islamic Society of Edmond. Blair alleged ties between the mosque and the Muslim Brotherhood. The council voted to approve the permit.[55]

Morris County, N.J., June 2013 – A swastika was spray-painted on a side entrance to the Islamic Center of Morris Count.Worshipers have

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[53] www.cair.com/press-center/press -release/13313-mosques-targetted
[54] Ibid
[55] ibid

reportedly been verbally harassed by young people who gather near the mosque.[56]

Owatonna, Minn., June 2013 – Officials with the Muslim Society Center reported that a window of the facility was broken. Mosque leaders said it did not appear that an object was thrown at the window, but rather that someone broke it using a bat or another object. It is the second time in two weeks and the third time in a year that a window has been broken at the mosque. Mosque leaders say the mosque has faced opposition since it opened and that some in the community have been hostile to the group's presence.[57]

Manchester, N.H., July 2013 – Vandals targeted the construction site for the Islamic Society of Greater Manchester. The vandalism, which cost more than $30,000 to repair, included a number of smashed windows and attempted arson. The perpetrators were caught on video surveillance cameras. The juvenile perpetrators bragged of the vandalism online and left comments on anti-Muslim hate sites.[58]

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[56] ibid
[57] ibid
[58] ibid

Huntington, N.Y., July 2013 – Someone threw a metallic object through a window of the Masjid Noor Mosque.[59]

Clermont City, Fla., August 2013 – Ray Goodgame, a member of the city council, sent an e-mail to supporters in which he described a proposed mosque as “bad news” and lamented potential “wailing music” that would disturb neighbors.[60]

Murrieta, Calif., September 2013 – A note was left taped to the front door of the Islamic Center of Temecula Valley. The note read, “Pray for the victims of Al-Shabaab. We are watching! Pray for the Christians in Pakistan. He is listening.” [Harassment]

Newark, Del., October 2013 – Sometime in the early morning, vandals targeted the Islamic Society of Delaware by tearing down fences, destroying a wooden sign for the facility and damaging an electronic sign. A cross was fashioned from the debris and placed at the site of the vandalism.[61] The mosque was eventually opened. [Zoning]

Katy, Texas, March 2014 – Robert James Talbot, Jr. was arrested on terrorism charges by the FBI.

[59] ibid
[60] ibid
[61] ibid

Talbot conspired to rob banks and then bomb mosques. He repeatedly posted on his Facebook page about his "revolution" and was caught by undercover FBI agents. [Intimidation]

Hattiesburg, Miss., March 2014 – Several shots were fired into The Islamic Center of Hattiesbur.[62]

Redmond, Wash., May 2014 – A flyer distributed anonymously, due to "fear of physical and mental harm and other retaliation" during hearings for a proposed mosque asserted "Since 1960, every single terrorist, which is 100%, operating in the United States of America who has self-identified as a Muslim, or a follower of Islam, has attended a Mosque."[63]

Midland Park, N.J., July 2014 – During a land-use hearing considering an application to convert an old church into a mosque, a resident yelled "Build the mosque in your town!" at a Muslim man from a neighboring town. Another commented: "I don't care if they worship their God, just not in our town." There was another man holding a sign that read "Stop Application" and "Keep R Kids Safe."[64] [Harassment]

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[62] ibid
[63] ibid
[64] ibid

Manassas, Va., August 2014 – An expletive was written twice in spray paint on the windows of the Manassas Mosque. In addition, windows were defaced and a glass door was shattered.[65] [Harassment]

Katy, Texas, October 2014 – Robert James Talbot planned to launch his "American Insurgent Movement" by murdering police and "spraying a mosque with gunfire."[66] Police arrested him the day he was to allegedly going to launch his attack. [Intimidation]

Albuquerque, N.M., October 2014 – Police said an incendiary device was thrown at a window of the Islamic Center of New Mexico but did not enter the building. The device ignited and caused damage to the exterior of the mosque.[67]

Coachella, Calif., November 2014 – Shots were fired at the Islamic Society of the Coachella Valley. According to local law enforcement authorities, the mosque was occupied at the time of the attack, but no one was injured.[68]

Kennesaw, Ga., November 2014 – The Kennesaw City Council tabled a vote on a proposal that

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[65] ibid

[66] http://blog.chron.com/narcoconfidential/2014/10/feeds-americans-insrgent-sought-to-spray-bullets-spill-blood-in-houseton#27247101=0

[67] www.cair.com/press-center/press -release/13313-mosques-targetted

[68] www.cair.com/press-center/press -release/13313-mosques-targetted

would allow an Islamic worship center to open in the middle of a shopping center in Kennesaw, Ga. Opponents expressed opposition to the presence of Muslims saying the worship center in Kennesaw "will endanger our freedom."[69]

Santa Cruz, Calif., November 2014 – Someone spray-painted a Star of David and the number 26 on a door of the Islamic Center of Santa Cruz.[70]

St. Cloud, Minn., December 2014 – Vandals targeted the Central Minnesota Islamic Center. First a window was broken, and later a window was shot several times with what is believed to have been a BB gun. People who attend this mosque have also alleged that their car windows were smashed. This mosque was targeted at least three times.[71]

Columbus, Ohio, January 2015 –Leaders of the Noor Islamic Cultural Center reported that someone called and threatened to destroy the facility.[72] [Harassment]

Lexington, Ky., January 2015 – During a neighborhood meeting, opponents of the planned Islamic Center of Lexington raised concerns

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[69] www.cair.com/press-center/press -release/13313-mosques-targetted
[70] ibid
[71] ibid
[72] ibid

about Muslims looking into their homes with telescopes, banning people of other faiths from the area and domestic violence as reasons for the project to be rejected.[73]

Bridgeview, Ill., January 2015 – The Mosque Foundation was targeted by an online threat and had to ask for an increased police presence. An initial Facebook post read, “F – – – – – – Muslims burn down Christian churches in France! We got to start breaking some rules putting these n – – – – – in check.” This was followed by, “I’d like to start with that mosque down the street . . . Eye for an eye tooth for a tooth.”Later, another person added: “Maybe we should walk down the middle of the street without a worry in the world like they do shootin every one of them!!!!”[74]

Houston, Texas, February 2015 – Officials with the Quba Islamic Institute say investigators with the Houston Fire Department found that an accelerant was used in the fire that broke out about 5:30 a.m. Darryl Ferguson was later arrested for the crime. During his arraignment prosecutors reported that Ferguson had told a

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[73] ibid

[74]ibid

store clerk that he "hated Muslims, they got what they deserved, and things happen for a reason."[75]

Washington, D.C., February 2015 – [Incident 1] Vandals tore covers off prayer books, tore down bookshelves and threw a chair through a window at the Ivy City Mosque.

Washington, D.C., February 2015 – [Incident 2] A few days later vandals ripped down religious wall hangings and broke furniture at the Ivy City Mosque.[76]

Houston, Texas, March 2015 – After promoting a religious lecture, the Masjid Hamza Islamic center received a threat via social media. The threat stated: "Islam should be outlawed in the US, I'll be there to make sure you do not enjoy your 'event.' See you soon." Mosque officials immediately reported the message to the Houston Police Department and the FBI.[77]

Edmond, Okla., April 2015: Pieces of pork were left in the parking lot and tied around a main door handle of Islamic Society of Edmond in Edmond, Okla. The vandalism reportedly occurred between early morning prayers at 6:30 a.m. and noon,

[75] ibid
[76] ibid
[77] ibid

when children arrived for their regularly scheduled Sunday school.[78]

Tempe, Ariz., April 2015 – Over a period of several weeks, controversial "street preacher" Dean Saxton and other demonstrators targeted the Islamic Community Center of Tempe, yelling insults at the mosque's attendees and desecrating the Quran, Islam's revealed text[79]

Tempe & Phoenix, Ariz., May 2015 – During Memorial Day weekend, letters were received at mosques in Tempe and Phoenix, Ariz. The letters from "Patriotic Friends" read in part: "First of all, in any state where sharia law is invoked in any way, all Imam's in the that [sic] state and their families will die.[80]

Phoenix, Ariz., May, 2015 – Jon Ritzheimer organized an armed anti-Islam demonstration outside the Islamic Community Center of Phoenix that drew hundreds of participants and counter-protestors. Some participants "openly used strong abusive language and racist remarks on their placards." One man wore a white supremacist t-shirt with Nazi symbols on it.[81]

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[78] ibid

[79] ibid

[80] http://www.azcentral.com/story/news/local/phoneix/2015/05/25

[81] http://www.cair.com/press-center/press-relaese/13313-mosques-targetted/

Roanoke, Va., July, 2015 – A teenager smashed the glass front door of Masjid An-Nur.[82]

Johnson City, Tenn., July, 2015 – An online threat was made against the Muslim Community Center of Northeast Tennessee.[83]

Spokane, Wash., July, 2015 – The phrase "Death to Islam" was scrawled on the Bosnia and Herzgovina Heritage Association of Spokane.[84]

Omaha, Neb., August 2015 – Someone was caught on surveillance video smashing a window at the Islamic Center of Omaha. Police say a group of people began throwing stones at the mosque after 3 a.m. When the rocks failed to cause damage, one vandal threw a 40-pound boulder through a side-door window.

Monroeville, Penn., August, 2015 – At a city council meeting, Anti-Islam comments were made regarding a planned mosque. One mosque opponent said, "It is a questionable lifestyle. It will be closed off to us, it's anti-American. Their teachings are well against the format of normal American values." Another mosque opponent said, "I think it's pretty blatant when the Koran tells us, Muslims must muster all weapons to

[82] Ibid
[83] ibid
[84] ibid

terrorize the infidels," said Kim Wilson. "How does that end up to be self-defense? I'm just concerned about my safety and your safety."[85]

Kendall, Fla., September 2015 – Worshippers arriving for Eid prayers at the Islamic School of Miami, which is also identified as a mosque, found a ceramic skull, bouquets of flowers like those used at funerals, and other objects.

Louisville, Ky., September [86]2015 – Vandals spray-painted "Moslems- Leave the Jews Alone, "This is for France" and "Nazis Speak Arabic" on the Louisville Islamic Center.[87]

Sterling Heights, Michigan, September, 2015 – A crowd outside a zoning hearing for a mosque became so hostile that an Islamic religious leader had to be escorted away for his own safety. According to a local news report "some felt the atmosphere was unsafe for Muslims in favor of the mosque."[88]

GLOBAL RALLY FOR HUMANITY DAY 10/9-10

[Note: Events labeled "GRH" were part of the Global Rally for Humanity organized by John

[85] ibid
[86] ibid
[87] ibid
[88] ibid

Ritzheimer, whose armed anti-Islam demonstration in Phoenix earlier in the year drew national media coverage. The rally was initially called as a counter weight to a planned Washington, DC rally commemorating the 20th Anniversary of the Million Man March. At least 20 events were scheduled.[89]Similarly, a ten-person event in Oregon was re-branded as a "pro-Police" rally and held outside a police station. A group of over 100 people who had arrived to counter the anti-Islam theme supported the new focus.[90] A group of Nazis attempted to join the anti-Islam demonstrators, but were asked to leave by organizer Jon Ritzheimer. [Intimidation]

Oklahoma City, October, 2015 [GRH] – A lone anti-Islam demonstrator held up a sign that read "know Sharia." [Harassment]

Plano, Texas, October 2015 [GRH] – A video of two anti-Islam demonstrators was circulated standing outside the mosque during Friday prayers. On the video, the men can be heard saying, "Your god is disgusting. This is a Judeo-Christian nation. We will take our country back from you pathetic people."[91]More than 100 people

[89] ibid
[90] ibid
[91] ibid

turned out to support the mosque and its congregation. [Harassment]

Richardson, Texas, October, 2015 [GRH] – A handful of anti-Islam demonstrators appeared outside a mosque. At least one of the six people in a photo of the demonstration was carrying a firearm.[92]

GLOBAL RALLY FOR HUMANITY DAY 10/9-10/15 **Burlington, Ma. November 2015** – Two teens spray-painted "USA" repeatedly on the exterior walls of the Islamic Center of Burlington. The graffiti was an apparent reference to a common Islamophobic theme that Muslims are not "real" Americans.

Omaha, Neb., November 2015 – A vandal was caught on surveillance camera attempting to break a glass door at the Islamic Center in Omaha.

Lubbock, Texas, November, 2015 – An official with the Islamic Centre of South Plains in Lubbock reported that worshipers at a mosque associated with the center discovered outside lights broken and the mosque's main glass door

[92] ibid

smashed when they arrived for early morning prayers. Nothing was stolen from the facility.[93]

Lexington, Ky., November 2015 –The Islamic Centre of Lexington in received an email which stated: "I'm going to kill everyone I there [sic] you Muslim f**ks. Salabis is coming for you."[94]

Irving, Texas, November, 2015 – A group of demonstrators calling themselves the Bureau of American Islamic Relations (BAIR) held an armed anti-Islam demonstration outside the Islamic Center of Irving. One of the demonstrators signs read, "Stop the Islamization of American." This may be a reference to the campaign of the same name launched by inner core staple Pamela Geller. Responding to a reporter's question, a spokesperson for BAIR said, "We do want to show force. …It would be ridiculous to protest Islam without defending ourselves."[95]

Spotsylvania, Va., November 2015 – A sheriff's deputy ended a local government meeting to discuss a proposed the Islamic Centre of Fredericksburg.[96]

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[93] ibid
[94] ibid
[95] ibid
[96] ibid

Austin, Texas, November 2015 – Vandals targeted the Islamic Center of Pflugerville covering the door of the mosque in feces and tearing pages of the Quran and throwing them to the ground covered with feces.

Omaha, Neb., November 2015 – Officials with the Islamic Center in Omaha reported that someone spray-painted graffiti of an Eiffel Tower peace symbol, which was being used online as a sign of solidarity with those impacted by the Paris attacks.

St. Petersburg, Fla., November 2015 – A voicemail threat was left at the Islamic Center of St. Petersburg just hours after the Paris terror attacks. The caller said in part: "We are tired of your (expletive) and I (expletive) personally have a militia that is going to come down to your Islamic Society of Pinellas County and firebomb you and shoot whoever is there in the head. I don't care if they are (expletive) two-years-old or 100."[97]

Portland, OR, November, 2015 – Worshipers at the Portland Rizwan Mosque were met by a handful of sign-holding protesters shouting along the sidewalks outside the facility. One protestor was

[97] Ibid

wearing a black t-shirt that said "Proud Infidel" while others were carrying signs that said "THE WAGES OF SIN & DEATH" and "JESUS SAVES FROM HELL.[98]

Philadelphia, Penn., December, 2015 – A severed pig's head was left outside the Al Aqsa Islamic Society.

North Palm Beach, Fla., December, 2015 – The Islamic Center of Palm Beach was vandalized, windows were broken and the prayer room was "torn apart." Joshua Warren Killets was arrested and charged with burglary and "damaging property at a religious centre."[99]

Jersey City, N.J., December, 2015 – The Al Tawheed Islamic Center received a letter that said, 'We do not want you here. We do not like you. You are evil." The letter also said, Get the hell out of OUR COUNTRY and go back to the desert. GOD BLESS AMERICANS."[100]

Phoenix, Ariz., December, 2015 – Vandals broke lights and windows at the Islamic Community Center of Phoenix.[101] Carl Dial was later arrested

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[98] Ibid
[99] ibid
[100] ibid
[101] ibid

and charged with arson, commission of a hate crime and burglary.[102]

Alameda, Calif., December, 2015 – A vandal threw a brick through a window at the Islamic Centre of Alameda.[103]

Macon, Ga., December, 2015 – A vandal spray-painted “terrorist” and profanity on the Islamic Centre of Macon.

INTOLERANCE IN INDIA

So for as India is concerned Muslims constitute the 2nd major community in the country .Being the next major community its condition goes worst day by day ,as they are being maltreated politically ,socially ,educationally and culturally. Since the establishment of the free India Muslims have seen communal riots in which poor Muslim minority got suffered. Demolition of Babri Masjid, assassination of Muslims in Gujarat, fake encounters in which Muslims are shown armed and then are either tortured or shot dead .though these issues and crises have remained a common phenomenon in India since its independence, nevertheless

[102] ibid
[103] ibid

intolerance has now reached too its apex due to the close association of BJP led government with the Hindu nationalists. Hindu radical elements are "largely responsible for the increased level of religious intolerance occurring in India."[104]

The digest reveals that, "we have seen Muslims being murdered for storing beef, scholars and public speakers being chastised for intellectual views and BJP politicians calling for Hindus to choose between fighting Muslims and fighting poverty."[105]

It is why that "increasing number of people from the world of literature, media, entertainment, science and finance have come forward to criticise the growing intolerance in India. Many of whom have returned their awards of recognition in protest."[106]

It seems that government is providing full political and ideological support to the Hindu traditional hard-core groups. Mr.Modi PM of the country has still not put out any strong statement against increasing intolerance and in particular that of the religious discrimination .Modi ji's soft corner

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[104] www.iternationalpolicydijest.org/2015/11/16/india-s-tolerence-for-intolerence

[105] Ibid

[106] ibid

towards Hindu nationalists will adversely impact both the political and economic system of the country. A report of Mr. Snjay Kumar, which shows the real picture of post-modern Hinduism:

An Uprising against Intolerance in India

The killing of a popular writer is the latest of Hindu extremist attacks. Why isn't the government doing something about it?



By Sanjay Kumar
October 22, 2015

If there is one word that occupies headlines in India today, it is intolerance. Pick up any newspaper; switch on any news channel, and the country is debating rising radicalism and the shrinking liberal space. Not long ago, the overriding mantra of the nation was development. Prime Minister Narendra Modi received a historic mandate in May 2014 by popularizing the slogan of development. The country bought his vision of a prosperous and developed nation.

In just over a year and a half, the ambitions of development have given way to a narrative of divisiveness. The Bharatiya Janata Party (BJP) regime seems to have run out of steam in a very

short time and seems to be in the grip of Hindu fringe elements. The BJP has not yet demonstrated any will to rein in the radical right groups, which have been causing unrest throughout the country. Modi has apparently remained silent on the issue, failing to articulate his opposition to the rising intolerance in any convincing manner.

The ambivalence of the government vis-à-vis the Hindu fringe elements has not gone down well with the liberal section of Indian society. The failure of the government to condemn the killing of a popular literary figure from Karnataka, M. M. Kalburgi, and last month by extremist Hindu groups has disturbed artists all across India. They are angry that the Sahitya Academy (the Indian Academy of Letters,) has not condemned the killing of Kalburgi. They fear that the government-funded academy is not doing enough to defend literary freedom in the country today.

More than forty writers, poets and essayists have returned their literary prizes in protest against the rising intolerance in the country. What started as a protest against the killing of Kalburgi last month has turned into the most widespread collective revolt by the literary and liberal sections

of the country against the Modi government? This has been compounded by the failure of the government to condemn the lynching of the Muslim man on the outskirt of Delhi over the issue of beef-eating few weeks ago.

Over the last couple of weeks, several incidents have taken place that reinforce the perception that India's vaunted secularism is under siege. These include continued attacks on Muslims in the name of cow protectionin different parts of the country, and the justification of the killing in the name of cow protection by Panchjanya Magazine, a known mouthpiece of Hindu extremists. All these incidents portray India as an increasingly intolerant society.

This has been exacerbated by the government's belligerence towards the protesting writers. Senior minister and the number two in the Modi cabinet, Arun Jaitley, calls the protest by the literary minds a "manufactured revolt" and "intellectual intolerance towards the BJP." Others call the anger against intolerance disguised left-liberal opposition towards the Modi government.

The government seems to be blind towards public opinion. Never before in independent India's history have so many writers and public

intellectuals mounted a collective protest against the government's failure to protect freedom of expression and contain religious intolerance.

The politics of the BJP are not new. The party captured national attention in late 1980s when it led a movement to demolish the Babri mosque, a 16th century structure in the eastern Indian city of Ayodhya, which Hindus claims to be the birthplace of Ram, an important god in the Hindu pantheon. The movement led to large-scale religious violence across the country and catapulted the party to fame in a short time. The destruction of the mosque in 1992 brought large political gains to the party, and in a very short span of time the party became an important actor on the national stage.

When Modi was campaigning for the 2014 parliamentary elections, he ran on the slogan of ***"Sabka Saath, Sabka Vikas"***- "Together with all, development for all." A major component of this policy was a guarantee that no religious discrimination would be tolerated. Despite the country being fully aware that the BJP leader presided over the worst ever religious violence in Gujarat in 2002 that claimed the lives of more than 1,000 Muslims, the BJP swept to power.

A well-known Indian historian, Romila Thapar, expresses deep concern at the present state of affairs. She says "we are now a society that fears the terror of extremist groups. They are terrorists, their function is to evoke terror and spread fear in various communities by killing and threatening people, while their patrons in mainstream politics protect them."

Indeed, the perception is gradually building that Modi is using the slogan of development merely as a mask and that the real agenda of his government is to convert the nation into a Hindu state. This view is further reinforced by the intrusion of hardcore Hindu extremists into government-owned educational institutions and academies. These groups are attempting to change history textbooks to highlight the Hindu identity of India and by the open patronization of groups and individuals who are averse to the secular character of the country.

The unprecedented uprising by the writers is not only an anger against intolerance; it is also a cry to save the soul of India.[107]

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[107]www.thediplomat.com

HINDUTU OR GHAR WAPSI MOVEMENT AND NEW CHALLENGES

There are so many issues in India but one of theserious issue rather threat to Indian solidarity is *Hindutu* or *Ghar Wapsi*movement. So far as this term is concerned it seems to be a religious term. But the current scenario has changed its traditional meaning and has given it a new meaning which has rendered it to a philosophy, aims at to follow a specific culture which belongs to a particular community and geographical region.

The word *Hindutu* means "to be a Hindu". This word has been derived from the word Hindu and scholars are having different views about its meaning.But there is a consensus of scholars on this, that the word was used in geographical perspective. This name has been given to this region by the ancient Iranian people.[108]This is

[108] Benjamin Walker: Hindu World, vol.1 pp389.

distorted form of the Word "Sindh".As we know that in Persian letter (س) "*Seen*" is changed by the latter(ہ)"*Hay*" .Therefore*Sindh* became *Hind* in Iran.

Though there is no clear cut proof behind this deduction, nevertheless it is certain that when Arabs and Iranian people saw that the people of this region are polytheists and idolaters they used this term for to denote the beliefs, the people of this particular region belong to. Later on the same word got the sense of Hinduism and the people of this region accepted this in order to show their religious identity.

Though the difference of opinion on the term under discussion has made it difficult to explain the word in its right perspective, nevertheless the hard-core Hindus and political advocates of this philosophy are of the opinion that only Hindus has right to live in India, as they provide a specific sense to this word which encompasses only those people who do follow Hinduism. They want to exclude Christians, Muslims and Zoroastrians from this word.

Let us have glance on the definitions put forth by hard-core Hindu intellectuals:

1) According to Swami Vivekananda, "one who considers himself/herself a Hindu is Hindu." [109]
2) "One who does not eat Cow is Hindu."[110]
3) Prof.Rajinder Singh says that "this word does not include only some Hindu rituals but it means a code of life which is followed by Hindus".[111]
4) Hinduism is a culture which is the backbone of Hindu communalism.
5) Bhawanand says our ***Mata Janam Bhumi***is our Mother .We have no mother , no father ,no brother and no wife .We have no home and house (other than our Janam Bhumi)[112]
6) According to Guwalkar, "People used to go to *Mandir* in order to worship. They think that statues or idols are the symbols of God, therefore, worship them, but this type of worship cannot satisfy to aperfect *Karam Yogi*.We want to worship alive god. What for is thatgod? Who do not listen and answer? These idols neither weep nor listen and also do not show any reaction (so we should not

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[109] The complete mark ,Vol.3 pp.372,379
[110] Hindutu by Mushtaq Tijaarwi p.no 8
[111] Organiser Dec.24 1995/Hindutu by Mushtaq Tijaarwi p.no 10
[112] Hindutu by Mushtaq Tijaarwi p.no. 20

worship these dead gods). Now the questionarises, where is that alive god? Guru Ji says that " that alive god is *Hindu Samaj*"

7) According to Gulwalkar, to strengthen Hindu Samaj will be the best service towards Hindu Samaj and to make this Samaj free from the foreign elements will of course be the great service one can ever render to. This land is the land of gods' .So we are not ordinary people. We are the sons of gods and son is always resembling with his father.[113]
8) There are three internal threats to the country viz: Muslims, Christians and communists.[114]
9) "Democracy is poison" [115]
10) Making India Muslim free.[xi]

The above mentioned statements reveal that there is no room for minorities in India. The Muslims constitute next majority in the country yet they are considered to be alien to the country. The above mentioned statements create so many questions, which are to be resolved by the people who follow this ideology.

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[113] Hindutu,Aik tahqiqi Mutala' by Mushtaq Tijarvi p.no 23
[114] Bunch of thoughts by Gulwalkar/Hindutu,Aik tahqiqi Mutala' by Mushtaq Tijarvi p.no 42.
[115] Gulwalkar

D'awah oriented approach with full patience and tolerance key to success

It is dawah which is infact a back bone of Islamic culture and civilization .It is the way through which Islamic culture can be cultivated even in the barren lands of the world.As it is generally agreed that "the sixth century of the Christian era was the darkest phase in the history of our race.humanity had reached the edge of the precipice ,towards which it had been tragically proceeding for centuries and there appeared to be no agency or power in the whole which could come to its rescue and save it from crashing into the abyss of destruction"[116]Great religions like Christianty ,Judaism had become "play things in the hands of debased ecclesiastics who corrupted and twisted them beyond recognition ,so much so that if it were possible for their founders to return to the physical life,they could not have recognised

[116] "Islam and the world" by *syed Abul Hassan Ali Nadvi* ,translated by Dr. Mohd Asif Kidwai MA Ph.D P No 17.

them."[117]According to Gibbon ,Rome where christianty was officially followingwas at the lowest period of her depression".[118]

Smilarlyy the Iran the Romes co-equal in the governance and administration was not morally sound."It was an old hot bed of vice and folly. Such conjugal arrangements as are considered criminal in other parts of the world were not unlawful or undesirable in the opinion of Iranians.It is stated that Yezdegard 2nd,who ruled during during the middle of the fifth century ADmarried his own daughter and afterwards killed her and that Bahram chobin in the sixth century had marital relations with his sister."[119] According to Prof. Arthur Christensen, "The Iranian found nothing repugnant in incestuous connections"[120]they were believing in the purity of their blood and the superiority of their race.They were considering themselves a sanctified lot therefore were of the opinion that they are holier and nobler than the than the rest of the humanity .Similarly, "the other nationsof eastern and central Asia (Mughals,Tatars,Japanse etc.)were oscellating between perverted Budhism

[117] Ibid Page no.18.

[118] The Decline and the fall of the roman empire Vol.V page 31.

[119] Ibid p.no 23

[120] Ibid p.no.24

and barbaric paganism.They were still in the transition stage of civilization ,having only just begun to emerge from the dark Ages."[121]in India idolatry had reached its lowest ebb.Thirty three gods were being worshipped amoung the Hindus in sixth century AD. Almost everything that possessed any attractiveness or utility had ben vested with great zeal and zest .The moral degradation of the then Indian society can be assessed by this fact that the worship of the "lingam" (the sexual organ of Shiva[xii]) was prevalent throughout the land.The Hinu society was classified into four main classes with reference to their birth.The Manu shastra says:

"the Lord created Brahman from His mouth ,Khashitriya from His arms ,Vaisya from His thighs and sudra from His feet so that the world may prosper."keeping in view the birth status of these four classes the said Shastra had assigned spate duties to each of them;

Brahmans according to shastrais noblest creature on this earth .They have been asssinged the job of defending the shastra ,therefore are supposed to study the Vedas .It is only the Brahmans who can

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[121] Islam and the world by Syed Abul Hassan Ali Nadvi p.no.29

present the offerings to gods on his own behalf and on behalf of others. Brahmans had been declared all powerful, who can acquire by force, if necessary ,the property of sudra slave. This act of his will not at all be considered un lawful, because a slave can never own anything, whatever he posses is his masters. Moreover He is sinless though He may destroy all the three worlds. Khashitrya has to protect the people ,give alms,offer oblations read the Vedas and abstin from carnality.Similarly the vaisyas are supposed to rare the cattle ,give away alms and oblations and to maintain trade and agriculture.The last and the most unfortunate class of the society was destined to serve the above three.Manu Shastra read:

“Nothing can be more honourable for a sudra than to serve the Brahmans, nothing besides this can earn for him reward.” “A sudra should never acquire property, even if he has the opportunity, for in so doing, he causes pain to Brahmans.” “A sudra who assaults a higher caste man is liable to lose the limb with which the assault is made.” “If a sudra touches a Brahman or abuses Him, his tongue shall be pulled out from the root. If he claims that he can teach a Brahman ,boiling oil shall be poured down his throat.” “The atonement for

killing a dog, a cat, a frog, a lizard , a crow ,an owl and a surda is the same."[122]

Similarly this one man class authority had also deteriorated the position of women in the society. She was considered frail and therefore was referred to disgraceful terms. She was not allowed to remarry on the death of her husband. She was liable to live as slave maid of the brother of her dead husband or other descendants. Women would often prefer to commit Suttee in order get rid of the psychological torture and sufferings .She was supposed to come across after the death of her husband.

In the same way the land where Prophet Muhammad SAW gave birth was not morally and spiritually too sound to be differentiated from rest of the then world with good remarks. "Al kalbi has stated that every household in Mecca had its own idol.Jinns,Angles,sun,moon,Jupiter,Dog-star,Mercur etc. were being worshipped by the Arabs.Wine and gambling was considered a matter of pride .A tabi'i[xiii] theologian Qatadah (RA) stated that a gambler wouldstake his entire household on a single bet and walk away in sorrow as he saw it

[122] Ibid

pass into the hands of his rival. Such incidents would sometimes lead to bitter feuds.[123] The position of women was so regrettable in pre Islamic Arabia that daughters were buried alive at birth Sa'sa'a says that before the dawn of Islam he had rescued as many as three hundred girls from the terrible fat by paying compensatory money to their fathers.[124] Widowed and divorced women were not permitted to re_marry. It was a common practice for the eldest son to take as wives his fathers widows inherited as property with the rest of the estate.[125]Tribal prejudice was at its peak.The maxim "stand by your brother ,be he the oppressor or the oppressed" was strictly adhere to in letter and spirit.War like treatment of the Arabs can be assessed by these lines of the ***Hamasah***[xiv]

If an enemy tribe we do not find
We go to war with a friendly tribe
And our lust for war is quenched

In short the whole world was normally and spiritually in a depressed state and was waiting for a Muballig and a reformer resuscitate it.

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[123] Tafsir Tabari
[124] Maidani
[125] Islam and the world by Syed Abul Hassan Ali Nadvi RA.

Notes

[i] About the non-Muslim children who die in childhood Muslim scholars are of the opinion that they will be placed in ,araaf (a place in between paradise and hell)and at last Prophet Muhammad (SAW) will make a strong recommendation in favour of them which will be accepted and therefore they will be allowed to enter into Jannah.*(Aqaa,idul Islaam by Maulana abdul Haq Haqqni p. no.307, Kutub Khana na,eemiayah Deowband UP)*

[ii] "Abba, Father all things are possible unto thee; take away this cup from me; nevertheless not what I will, but take what thou wilt" (Mark XIV,36)
[iii] Prophet (SAW) used to pray (اللہم اجعلنی فی عینی صغیراً و جعلنی فی اعینن الناس کبیراً)
[iv] نحن قوم اعزنا الله باالسلام
[v] The criticism of western view of life by *Mowlana Modoodi* (RA) has been appreciated by the reputed Muslims, because his reasoning is sound and categorical. He affirms "civilization is only a corollary of Faith." This is the positive aspect as Islam embodies the highest spiritual, moral, cultural, social, and political standard.
[vi] Hijab: Along dress prescribed for Muslim women to cover their whole body from head to feet.
[vii] Same is the situation in France and other European countries that the Muslim girls who wear *Burqa* (Hijab) are being tortured and seen in suspicious eyes. The people with *Kurta*, pyjama and long beard are strictly checked onthe air ports.
[viii] Xenophobia The irrational fear and aggression towards foreigners (or strangers).
[ix] Discrimination According to the Cambridge English Dictionary: "Treating a person or particular group of people differently, especially in a worse way from the way in which you would treat other people, because of their skin colour, sex, sexuality, etc."

[x]More details can be found in the KIS factsheet: http://www.kis.nl/sites/default/files/bestanden/Publicaties/factsheet-jeugdwerkloosheid-naar-herkomstpdf.pdf
[xi] The report of greater Kashmir reads: VHP leader Sadhavi Prachi said, it is time to make India free from Muslims. She claimed the mission of a congress-free India has already been accomplished and it is now time to rid the country of Muslims. We are working on it she added. Greater Kashmir June 8, 2016, WednesdayP.No.10.
[xii]The Lingum worship is being practised by the Hindus of the subcontinent with great fervour. Their holy Gupha is located in the hills of Phalgam. They used to come here once in a year for the Durshan of the lingam of Shiva.
[xiii] The term Taabi'i is applied par excellence to those muslim doctors who followed immediately Ashaab or the companions of the Prophet SAW.
[xiv] Hamasah is an Arabic word which stands for "***al-shiddah wa al-shuja'ah wa al-hamiyyah*** "***Suja'ah***(bravery) and ***Hamiyyah***(Sense of honour) were the special features and titles of classical Arabic poetry .It is why that the ***Muntabkhat*** (selected verses of poetry) of classical Arabic poetry is called ***al-Hamasah*** .the most famous Hamasash which had been prepared at the very outset is the Hamasah of *Abu Tamam al-Taa'i*.